THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I was greatly pleased with the coarse, it is true, but spirited and deserved rebuke administered by your brother of the Boston Recorder, to those who are for ever prating about the spirit of the age. It is very needful that we should be reminded, now and then, that it is not a necessary consequence that we have *improved* on our fathers, because we *differ* from them; nor yet a demonstrated truth that we are doing a great deal because we are making a great noise, and that we are doing all well because all is done very much to our own satisfaction.

But my purpose in taking up my pen was, not to repeat the substance of your last week's paragraph, but to point out to your readers, and perhaps to yourself, a book which this age has produced, and which is *not* flavored with its spirit, but if I mistake not, furnishes a most valuable antidote to much of the poison that is now-a-days so freely administered, and so greedily received. I have reference to a collection of sermons, in two volumes, by John Henry Newman, of Oriel College, Oxford. I find in these discourses, with a few things that I do not altogether like, more of primitive plainness, zeal, and boldness; more of downright integrity and love of the truth; more of high and holy views of God's law and promises, and man's state and prospects, and the means and terms of salvation, than I know where to point out elsewhere. It cannot be without a blessing that such teaching shall rise up and find favor (as I am told it *does* find favor) in our sister Church across the ocean. I would respectfully ask for it the notice of those among us who are commissioned with the high trust to apportion out among God's household the meat which perisheth not. In the mean while suffer me to offer you the following specimen, in which one of the characteristics of "the spirit of our age" is faithfully portrayed. It suffers much by separation from the context, which I dare not give, lest I should trespass on your kindness, or claim too great an indulgence. Yours, &c.,

Aliquis.

FROM A SERMON ON "THE RELIGIOUS USE OF EXCITED FEELINGS."

"We know that God's commandments are pleasant, and 'rejoice the heart,' if we accept them in the order and manner in which he puts them upon us; that Christ's yoke, as he has promised, is (on the whole) very easy, if we submit to it betimes; that the practice of religion is full of comfort to those, who, being first baptized with the Spirit of grace, receive thankfully his influences as their minds open, inasmuch as they are gradually and almost without sensible effort on their part, imbued in all their heart, soul, and strength, with that true heavenly life which will last for ever.

But here the question meets us, 'But what are those to do who *have* neglected to remember their Creator in the days of their youth, and so have lost all claim on Christ's promise, that his yoke shall be easy, and his commandments *not* grievous?' I answer, that of course they must not be surprised if obedience is with them a laborious up-hill work all their days; nay, as having been 'once enlightened, and partaken of the Holy Ghost' in baptism, they would have no right to complain, even though 'it were impossible for them to renew themselves again unto repentance.' But God is more merciful than this just severity; merciful not only above our deservings, but even above his own promises. Even for those who have neglected him when young, he has found some sort of remedy, (if they will avail themselves of it,) of the difficulties in the way of obedience which they have brought upon themselves by sinning; and what this remedy is, and how it is to be used, I proceed to describe in connection with the account in my text.

The help I speak of is the excited feeling with which repentance is at first attended. True it is, that all the passionate emotion, or fine sensibility, which ever man displayed, will never, by itself, make us change our ways, and do our duty. Impassioned thoughts, high aspirations, sublime imaginings, have no strength in them. They can no more make a man obey consistently than they can move mountains. If any man truly repent, it must be in consequence, not of these, but of a settled conviction of his guilt, and a deliberate resolution to leave his sins and serve God. Conscience, and reason in subjection to conscience, *these* are those powerful instruments (under grace) which change a man. But you will observe that though conscience and reason lead us to resolve on and attempt a new life, they cannot at once make us *love* it. It is long practice and habit which make us love religion; and, in the beginning, obedience, doubtless, is very grievous to habitual sinners. Here, then, is the use of those earnest, ardent feelings of which I just spoke, and which attend on the first exercise of conscience and reason,—to take away from the *beginnings* of obedience its *grievousness*, to give us an impulse which may carry us over the first obstacles, and send us on our way rejoicing. Not as if all this excitement of mind were to last, (which cannot be,) but it will do its office in thus setting us off; and then will leave us to the more sober and higher comfort resulting from that real *love* for religion, which obedience itself will have by that time begun to form in us, and will gradually go on to perfect.

Now it is well to understand this fully, for it is often mistaken. When sinners are led to think seriously, stronger feelings generally precede or attend their reflections about themselves. Some book they have read, some conversation of a friend, some remarks they have heard made in church, or some occurrence or misfortune, rouses them. Or, on the other hand, if in any more calm and deliberate manner they have commenced their self-examination, yet in a little time the very view of their manifold sins, of their guilt, and their heinous ingratitude to their God and Saviour, breaking upon them, and being new to them, strikes and astonishes, and then agitates them. Here, then, let them know the *intention* of all this excitement of mind in the order of divine Providence. It will not continue, it arises from the novelty of the view presented to them. As they become accustomed to religious contemplations, it will wear away. It is not religion itself, though it is accidentally connected with it, and may be made a means of leading them into a sound religious course of life. It is graciously intended to be a set-off in their case against the first distastefulness and pain of doing their duty; it must be used as such, or it will be of no use at all, or worse than useless.

My brethren, bear this in mind, (and I may say this generally, not confining myself to the excitement which attends repentance only, but all that natural emotion prompting us to do good, which we involuntarily feel on various occasions,) it is given you in order that you may find it easy to obey at starting. Therefore, obey *promptly;* make use of it while it lasts; it waits for no man. Do you feel natural pity toward some case which reasonably demands your charity? or the impulse of generosity in a case where you are called to act a manly, self-denying part? Whatever the emotion may be, whether these or any other, do not imagine you will always feel it. Whether you avail yourself of it or not, still, any how, you will feel less and less, and, as life goes on, at last will not feel such sudden, vehement excitement at all. But this is the difference between seizing or letting slip these opportunities; if you avail yourselves of them for acting, and yield to the impulse so far as conscience tells you to do, you have made a leap (so to say) across a gulf, to which your ordinary strength is not equal; you will have secured the beginning of obedience, and the further steps in the course are (generally speaking) far easier than those which first determine its direction. And so, to return to the case of those who feel any accidental remorse for their sins violently exerting itself in their hearts, I say to them, Do not loiter; go home to your friends, and repent in *deeds* of righteousness and love; hasten to commit yourselves to certain definite *acts* of obedience. Doing is at a far greater distance from intending to do, than you at first sight imagine. Join them together while you can; you will be depositing your good feelings into your heart itself, by thus making them influence your conduct; and they will 'spring up into fruit.' This was the conduct of the conscience-stricken Corinthians, as described by St. Paul; who rejoiced 'not that they were made *sorry*, (not that their feelings merely were moved,) but that they sorrowed *to change of mind*—for godly sorrow (he continues) worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death.'

But now let us ask, How do men usually conduct themselves in matter of fact, when under visitings of conscience for their past sinful lives? They are far from thus acting. They look upon the turbid zeal and feverish devotion which attend their repentance, not as in part the corrupt offspring of their previously corrupt state of mind, and partly a gracious natural provision, only temporary, to encourage them to set about their reformation, but as the substance and real excellence of religion. They think that to be thus agitated is to be religious; they indulge themselves in these warm feelings for their own sake, resting in them as if they were then engaged in a religious exercise, and boasting of them as if they were an evidence of their own exalted spiritual state; not *using them*, (the one only thing they ought to do,) using them as an incitement to *deeds* of love, mercy, truth, meekness, holiness. After they have indulged this luxury of feeling for some time, the excitement of course ceases; they do not feel as they did before. This (I have said) might have been anticipated, but they do not understand it so. See, then, their unsatisfactory state. They have lost an opportunity of overcoming the first difficulties of active obedience, and so of fixing their conduct and character, which may never occur again. This is one great misfortune; but more than this, what a perplexity they have involved themselves in! Their warmth of feeling is gradually dying away. Now they think that *in it* true religion consists; therefore, they believe that they are losing their faith, and falling into sin again.

And this, alas, *is* too often the case: they *do* fall away, for they have no root in themselves. Having neglected to turn their feelings into principles by acting upon them, they have no inward strength to overcome the temptations to live as the world, which continually assail them. Their minds have been acted upon as water by the wind, which raises waves for a time, then ceasing, leaves the water to subside into its former stagnant state. The precious opportunity of improvement has been lost; 'and the latter end is worse with them than the beginning.'

But let us suppose that when they first detect this declension, (as they consider it,) they are alarmed, and look around for a means of recovering themselves. What do they do? Do they at once begin those practices of lowly obedience which alone can prove them to be Christ's at the last day? such as the government of their temper, the regulation of their time, self-denying charity, truth-telling, sobriety. Far from it; they despise this plain obedience to God as a mere unenlightened morality, as they call it, and they seek for potent stimulants to continue their minds in that state of excitement which they have been taught to consider the essence of a religious life, and which they cannot produce by the means which before excited them. They have recourse to new doctrines, or follow strange teachers, in order that they may dream on in this their artificial devotion, and may avoid that conviction which is likely, sooner or later, to burst upon them; that emotion and passion are in our power indeed to repress, but not to *excite;* that there is a limit to the tumults and swellings of the heart, foster them as we will; and, when that time comes, the poor, misused soul is left exhausted and recourseless. Instances are not rare in the world, of that fearful ultimate state of hard-heartedness which then succeeds; when the miserable sinner believes indeed, as the devils may, yet not even with the devils' trembling, but sins on without fear.

Others again there are, who, when their feelings fall off in strength and fervency, are led to despond; and so are brought down to a superstitious piety, when they might have been rejoicing in cheerful obedience. These are the better sort, who, having something of true religious principle in their hearts, still are misled in part, so far, that is, as to rest in their feelings as tests of holiness; therefore, they are distressed and alarmed at their own tranquillity, which they think a bad sign; and, being dispirited, lose time, others outstripping them in the race.

And others might be mentioned who are led by this same first eagerness and zeal, into a different error. The restored sufferer in the text wished to be with Christ. Now it is plain, all those who indulge themselves in the false devotion I have been describing, may be said to be desirous of thus keeping themselves in Christ's immediate sight, instead of returning to their own home, as he would have them, that is, to the common duties of life; and they do this, some from weakness of faith, as if he could not bless them, and keep them in the way of grace, though they pursued their worldly callings; others, from an ill-directed love of him. But there are others, I say, who, when they are awakened to a sense of religion, forthwith despise their former condition altogether, as beneath them; and think that they are now called to some high and singular office in the Church of Christ. These mistake their duty, as those already described neglect it; they do not waste their time in mere good thoughts and good words, as the others, but they are impetuously led on to *wrong acts*, and that from the influence of those same strong emotions, which they have not learned to use aright or direct to their proper end. But to speak of these now at any length would be beside my subject."

For the Churchman.

THE AGENCY OF THE HOLY ANGELS IN THE CHURCH.

Such is the weakness and instability of the human mind, that it is perpetually verging into extremes, and no small degree of care and resolution are necessary to keep it in the true medium of sober reason and common sense. The worshipping of angels seems to have obtained an early footing in the Christian Church; probably it was a general practice in the world when Christianity was first preached in it. Certain it is St. Paul thought his Colossian converts in danger of being beguiled with that superstitious show of piety and humility, as though we were too low and mean to approach the Father through the Son without the mediation of the angels. And though St. Paul has said enough to discountenance this superstition among Christians, affirming it to arise from the impertinent curiosity and presumption of the human heart, and instead of humility, from the vanity and pride of a fleshly mind; that it is a renouncing of Christ as Head of the Church, the only bond of unity in it, and of communion with the Father; yet the Church of Rome hath continued the specious practice to this very day.

The errors of this Church being brought to a severe trial at the time of the Reformation, this error, among others, was discarded from the reformed Churches, and men were taught, that as the only mediator between God and man, was the God man Christ, so in unity of the Father and the Holy Ghost he was the only object of worship in the Christian Church.

From this extreme of worshipping angels, the human mind has run into the other. In this age, which we affect to call learned and enlightened, a man runs the risk of having his understanding suspected if he believes angels have any thing to do with him or he with them. In too much light the eyes are dazzled, and distinguish but badly. And in this wondrous age of enlightened philosophy, we have so much light let in upon us that we can no longer see our duty, nor discern the path that sober reason and Christian religion point out to us.

That there are such beings as angels—that they are the ministering servants of God, and that by them God superintends the works of creation, the affairs of nations, and the concerns of particular persons, are truths clearly declared in divine revelation.

The Jews had a tradition that there are seven archangels which minister before God, and that they were symbolically represented by the seven lamps of the golden candlestick in the temple. And if we will compare what is said of the "eyes of the Lord which run to and fro in all the earth," (Zech. iv. 10,) to observe and know what was done, with what St. John, in Rev. iv. 5, says of the seven lamps which are before the throne, which are the seven spirits of God; and with what he says, 5, 6, of the Lamb having seven eyes, which, saith he, "are the seven spirits of God sent forth into all the world;"—again, viii. 2, "I saw," saith he, "the seven angels which stood before God:"—compare, I say, these places together, and we must be very incredulous indeed if we do not think the Jews had sufficient ground for their opinion, viz. that there are seven great and glorious angels, the heads of the angelic hosts, who attend on God to execute his will, and obey his orders, and observe the conduct of his creatures in every part of his creation. They are properly called the spirits of God, for angels are spirits, and they are God's property, they belong to him, for he made them, and made them spirits; they are fitly, too, represented by lamps and by eyes, because they see and make manifest. God "maketh," said David, "his angels spirits, and his ministers a flaming fire."

This point will receive confirmation from Dan. x. 13. "Michael, one of the chief princes," said the angel to Daniel, "came to help me." Michael, we know, is an archangel, and is expressly so called. Why then may not these "chief princes," be the seven spirits or angels who stand before God? Why may they not be the elect angels mentioned by St. Paul in his adjuration to Timothy, "I charge thee before God and the Lord Jesus Christ, and elect angels." Elect signifies *chosen, exalted, special, eminent.*

That these angels have not only a general office to execute through the whole world, but a particular one over particular nations, appears from Daniel chap. x., where the angel who appeared and made the revelation to him, mentions "the prince of Persia" who opposed him, and "Michael one of the chief princes," who came to help him, (verses 13, 21,) Michael is expressly called "your angel,"—the angel of the Jews.

The office of these archangels, however, seems not so much to be with the kingdoms, and governments, and politics of the world, as with the Church of God in the world. (Vid. Mede, 43.) That they are particularly employed in the superintendency of the Church will appear from St. John's saluting the Churches with a benediction of grace and peace from their ministry, (Rev. i. 4, 5:) by his representing them by the seven eyes and horns of the Lamb, as powers which since his exaltation the Father hath annexed to his jurisdiction—eyes, signifying knowledge and vigilance, and horns power, in the prophetic language, fitly represent his ever watchful providence and almighty power employed in the preservation of his Church. In the Old Testament, Gabriel, one of these seven archangels, was employed to reveal to Daniel the time of the restoration of the Jewish state, and of the coming of the Messiah. Michael, another of them, assisted in strengthening Darius the Mede in establishing that monarchy which did restore it; and xii. 1, he is expressly called "the prince that stood for Daniel's people." In the New Testament, Gabriel being sent to Zechariah, tells him, "I am Gabriel that stand in the presence of God." With the blessed tidings of our Saviour's incarnation he was sent to the holy Virgin; Michael and his host of angels are employed as the Church's champions in the contest with the dragon and his angels; Zachary represents the seven eyes of the Lord, before mentioned, as looking to and taking care of one stone laid by Zerubbabel in the foundation of the temple, and then assures himself that the work, notwithstanding the utmost opposition of its enemies, would finally be accomplished.

There is a remarkable passage in 2 Chron. xvi. 9, which is rendered plain and easy by what has been said on this subject. It is the observation of the Prophet Hanani to King Asa, Behold the eyes of the Lord—(these seven eyes are archangels)—run to and fro through the earth, to show himself—Mede, themselves—strong in the behalf of those whose hearts are perfect toward him.

That the angels of God have a particular charge over good men, appears from the passage of St. Paul to the Hebrews, "Are they not,"—i. e. they are—"ministering spirits, sent forth to minister for them who shall be heirs of salvation." That this text proves that every Christian man has his guardian angel I will not positively affirm, though the words seem to carry that meaning, and the old Christians generally believed it. They certainly prove that they have a general care and concern for the faithful servants of God. That they are sent by God on particular services to particular persons, appears from many instances in the Old Testament. We know, too, that St. Peter was freed from his imprisonment by one of these heavenly beings; and when he went to the house where the brethren used to assemble, to make his deliverance known to them, the maid who heard his voice at the gate, knowing he was confined in prison, concluded that it could not be he himself, but his angel. This, indeed, was only the conclusion of the maid, but it shows that the common opinion was, that every man had his guardian angel.

Being they are the ministering spirits of God, whom his love employs in our preservation, and in themselves kind and benevolent toward God's servants, they must be supposed to have a strong affection for God's Church in general, and for all the members of it. They proclaimed the birth of our Redeemer with praise and adoration to God, with peace and good-will to men—exulting in that astonishing instance of God's love to us, and praying that it might have the happiest effect on us. Our Saviour represents them as rejoicing in the conversion of a sinner, because it gave a grand display of the greatness of his mercy and of the power of his grace—a triumph over the kingdom of darkness and an accession to the kingdom of our dear Redeemer, God blessed for evermore. And as they rejoice in the good that happens to us, so by the appointment of God, and as far as he seeth best for us, they protect and secure us from evil. "The angel of the Lord," saith the Psalmist, xxxiv. 7, "tarrieth round about them that fear him, and delivereth them." The promise made to Messiah, our Redeemer, "He shall give his angels," &c., belongs, in a proper and limited sense, to all his faithful servants; the angels bear them too in their hands, and secure them from accidents and violence.

How far their influence over our souls and minds extends, is impossible for us to say. That evil angels have an influence of this kind over us—that they inflame our passions, and excite evil thoughts and desires in our minds, is highly probable, because it does not otherwise appear how they can tempt us to evil, which the Scriptures assure us they do. It seems unreasonable to allow such an influence to evil spirits to our prejudice, and not to the good angels who are disposed to do us all kind and friendly offices. It is but reasonable therefore to suppose that they can and do put good desires, holy purposes, and virtuous resolutions into our hearts—that they do often defeat the contrivances of evil spirits, and preserve us from their snares. How great a comfort this must be to all good people need not be particularly insisted on.

That little children have their guardian angels, we are sufficiently warranted by the authority of our Saviour to suppose, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Matt. xviii. 10. That these words prove that every child has his guardian angel, as the primitive Christians supposed, I will not affirm, because modern commentators, I see not for what reason, are unwilling to allow it. But the words certainly prove that children are under the more especial protection of the holy angels; that they do attend in the presence of God to receive and execute his commands concerning them; and that they do make report of all injuries and wrongs done to them, or there would be no reason why we should, on account of these angels, be cautious of despising them and leading them into sin. And when we consider the innumerable accidents to which they are exposed—how liable to have their tender inexperienced minds corrupted by bad principles and evil examples, we cannot but acknowledge the goodness of God in taking such especial care of them. And we ought to take heed that we do not, by injuring their bodies or corrupting their minds, counteract the office of these heavenly guardians, and so be found opposing the will of God, whose ministers they are. And if children were taught the care the heavenly angels had over them—how by God's appointment they went with them, to protect them from dangers, to guard them from injuries, to watch over them in the darkness of the night, to drive away evil and wicked spirits who would hurt them; and that therefore they ought to love and thank God who takes such care of them; and that if they do wickedly God will be angry with them, and take their good angels from them, and leave them exposed to evil spirits,—I cannot help thinking it would be attended with happy consequences. It is a subject adapted to their condition, and level to their capacity; they would readily attend to it, and be influenced by it.

The subject I am upon is, I believe, an uncommon one, and the small space allowed me obliges me to treat it in a short and superficial manner. Were it more attended to, it would be found to furnish many considerations that would be of great use to us in the Christian life. The Church of Rome may have abused it to the purposes of superstition, but that is no reason why we should not apply it, as God intended, to the purposes of religion and holiness. That the Church of England, when she reformed herself from the errors of Popery, and banished the worship of angels from her service, did not intend to divest the heavenly host of all honor and regard among Christians, is evident from her retaining the festival of St. Michael and all angels; the lessons, epistle, and gospel for which relate directly to the nature and employment of those ministering spirits of God. The use she intended we should make of this commemoration is particularly and forcibly presented to us in the collect for the occasion; in which, having acknowledged that God has constituted the services of angels, as well as of men, in a wonderful order, she teaches us to beg of him mercifully to grant, that as his holy angels always do him service in heaven, so by his appointment they may succor and defend us on earth.

God, we know, can effect every purpose of his will by the word of his power. Yet we find he is pleased to carry his designs into effect by the medium of natural causes and subordinate agents. And since he sees best to employ angels as his ministering spirits to carry on the designs of his providence and grace in the world, we ought to honor and reverence his appointed ministers, and to bless and praise his goodness that he does employ so exalted an order of beings in our service. And when we reflect that God's angels are ever about us, that they are solicitous for our welfare, and observe our conduct, it ought to make us very careful to behave ourselves with propriety before them, and not offend their purity by our foul lusts and vile passions. The great reason assigned by St. Paul why women ought to be decently and modestly apparelled in churches is because of the presence of the holy angels, the retinue of God in his house, who would be disgusted with immodesty of apparel or levity of behavior. God give us all that purity of heart which he so highly prizes—that, living in holiness of life, we may enjoy the defence and protection of his holy angels in this world, and being made heirs of his heavenly kingdom, may with them partake of the glories of the invisible world!

Catholicus.

For the Churchman.

RELIGION AND IRRELIGION.

There are two ways in which an ancient Jew might have expressed his regard for the temple of God. He might either gaze upon its beauties, and laud them to his companions, and so devote abundance of time and thought to the external and internal proportions and adornments of the structure; or he might enter as an humble worshipper, and bestow his chief thoughts upon the God who dwelt there, and upon the services that he had appointed. The latter would be a *religious*, the former an *irreligious* man.

Will my readers deem the moral of this illustration too severe upon multitudes of nominal Christians? I could wish it might so be proved: a defect in the writer's charity would be of less consequence than the folly that he charges upon his fellow-men. The allegation is this: many who both speak and write freely upon religious subjects, are solely concerned with the externals of the Church of Christ; they see the lofty columns, admire the ornamented courts and apartments of the temple, but they know nothing of Him who dwells therein—they utterly disregard the spiritualities of the place.

This is written in view of not a small proportion of the articles that fill the columns of religious periodicals: although it may seem invidious, both toward editors and correspondents, to utter the sentiments here expressed. If I do them wrong it is not designedly: they will pardon the injustice of which I am guilty, and excuse what they may deem a supercilious affectation of attachment to the higher truths of reason and revelation. Will they allow me, however, to add, I am only expressing my firmest convictions, those, too, which derive their chief strength from my reflections upon the truths of the Bible. They are such as seem to flow naturally from any passage like the following: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given us." Or: "For this cause we faint not; but though our outward man perish, our inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things that are seen, but at the things which are not seen; for the things that are seen are temporal: but the things which are not seen are eternal." Here are specimens of such religious topics as are abundant in the Bible, and such, too, as might be deemed not inappropriate subjects for the columns of any paper, containing essays in the ordinary form, and requiring any other attention than is demanded by mere items of intelligence. A publication designed only for *news*, in the ordinary acceptation of that term, cannot, of course, be expected to furnish that higher information which most profits the soul; and which, by the way, would to a great number of minds prove quite as fully *news* as almost any thing that goes by that name. And here let me suggest, since many of the readers of our religious periodicals are less informed respecting heavenly things than respecting those of the earth, are we doing all that is possible to give them the requisite intelligence? I address editors and correspondents: can we do nothing more to introduce our readers to the *spiritualities* of the Christian temple? Might not a closer attention to the facts of humanity, deeper study of our own hearts and of the word of God, more prayer for divine illumination, and more hearty efforts to adapt our instructions to the thoughtless stupidity of mankind, enable us to accomplish a new work for the glory of God?

In the last number of the Churchman is an instructive extract from the Boston Recorder, relative to "the spirit of the age." Now, a besetting sin of this, no less than of every preceding age, is a want of *spirituality*, taking this term in its etymological sense. The unseen and eternal are rarely and slightly objects of attention. The mind may be fixed upon those tangible, phenomenal objects that come nearest to the invisible world: it rarely ventures within. Most men are like Macknight, as characterized by Robert Hall, "They never put a foot into the other world, while a corner can be found for it in this." Can nothing be done to call the attention and affections away from shadows, to fix them upon the *substance* of things? (N. B. The *substance* is what supports phenomena: the invisible power, which is ultimately God himself.)

I trust, Mr. Editor, you will not deem this article more reproachful than true. There is certainly but little danger of erring upon the side here advocated; but it is quite possible that many, whom in Christian charity we may not deem *irreligious*, may in the end be found to have taken the shell for the kernel: yes, even the creature for the Creator himself. It is quite certain, that a little timely thought upon this subject can do no harm: it may do infinite good.

Truly yours,
C. S. A.

Morristown, February 22.

THE CHURCHMAN.

SATURDAY, MARCH 5, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

City Mission Society.—We have been permitted to publish the closing part of a sermon lately delivered in Trinity parish by our revered Bishop, in behalf of an institution of which he has been from the first, the steady patron. The text of the sermon was Psalm cxxii. 9. "Because of the house of the Lord our God I will seek thy good." And we confidently believe that the author, in consenting to the publication of the following extract, will realize the hope which he expresses of contributing somewhat to one of the best and most important charities of our Church. We beg that the appeal may be carefully read, calculated as it is, to impart more extended views of the City Mission, and to kindle a new zeal in its favor.

"Brethren, we have dwelt on some of the purest and most elevated reflections that can occupy the heart of man: Christ and his Church—her sanctity and purity—her beauty, excellence, and order—the holy cause committed to her—the holy influence she is wont to exert among men—the purity and elevation of individual character, and the peace, and happiness, and welfare of the community—the consolation in affliction, and the hopes for eternity of which she is the appointed medium—the glories and felicities of heaven which are to be the consummation of her character, and the reward of her faithful members:—on these themes we have dwelt. Like the enraptured disciple who saw her Lord, when he was transfigured before him, we may indeed say, "It is good for us to be here." But we must descend to witness other scenes, and meditate on far different subjects. Vice, infamy, corruption—spiritual, moral, and intellectual degradation, in their worst forms—are before us; we are called to look on a mass of moral disease which is festering in the very heart of this great metropolis, and strive to bring to bear upon it the healing influences of the grace of the divine Physician of the soul. We have presented to our commiseration souls for which the Saviour died, and which, as well as our own, have moral powers and immortal destiny, and correspondent awful responsibilities; but which are encased within a mass of ignorance, vice, and corruption, which appears thus far to have baffled the attempts of all ordinary means of moral and spiritual melioration.

No one, I am satisfied, who has had any opportunity of acquainting himself with the real condition and character of no small portion of the city poor, will regard the picture which I have drawn as too highly colored; the base, the demoralized, the thriftless of all parts of our own land and also of many other lands, enter largely into its composition. Still they have souls; Christ died for them, and his Church was designed to include them too within the sphere of its renewing, sanctifying, and saving influences. And, my brethren, dark, degraded, almost hopeless as may appear their case, proper efforts and fervent prayers, no good Christian can doubt, will yet reach it, and be accompanied with a good measure of blessing from on high. But the love that we bear to that Church, and the zeal we have to seek her good, must prompt to large and generous effort, if we would efficiently reach the case. The class of people here contemplated is, for obvious reasons, almost altogether beyond the reach of our parish clergy, and as effectually debarred from our parish churches as if there was interposed a wall of adamant. Clergy must be supported, and churches provided for them; and the means to do this must be afforded by the Episcopalians of the city at large, in order to do away any possible influence which local liberality might have in interfering at all with the strict eleemosynary character of the operation; and in order to preclude all just reason for persons being encouraged to occupy the mission churches who can afford to worship elsewhere.

Allow me, my brethren, to lay before you what much most serious deliberation on the subject has induced me to feel confident would be the proper, and could hardly fail, by God's blessing, to be a most efficient, system of operations for our City Mission Society.

We should have plain, substantial, and commodious churches, situated at proper points throughout the city; each with a pious, laborious, and faithful missionary, possessed of intellectual powers of no mean order—for much knowledge of human nature, sound sense, prudence, and judgment will be required in his sphere,—and so disinterested in his views as to be willing to forego the satisfaction of ministering among people who can furnish for his daily intercourse a circle of intelligence and refinement; and we have, thank God, such men among us. These stationed missionaries should be responsible for constant and frequent public services in the churches, and for securing a proper system there of Sunday school and other catechetical instruction, and should also spend what time they can in looking out among the streets and lanes of the city for proper objects of the charity. To gain access to their attention and their hearts, they should inform themselves of their temporal wants, and have the means afforded them for administering relief. The way is then opened for counsel, perhaps for gentle reproof. The little tract may be accepted. The children may be enrolled as Sunday scholars. Perseverance in such visits, judiciously conducted, may be hoped, ere long, to lead to the direction of attention to a church recommended by the fact of its being equally accessible to all, and designed, especially, for such as they.

A devout and zealous clergyman, feeling that this is his proper and only proper sphere of labor, and willingly and faithfully giving himself to it, will do more toward meliorating the condition of society, and reclaiming the class of the community here alluded to from vice and immorality, than a multitude of agents who go among them on an errand not hallowed by the Gospel as its moving principle, and its constant rule of action.

I have sketched, however, a field of labor—and it exists to the full in this excellent charity—far too great for the stationed missionaries. In the full and efficient organization, therefore, of our City Mission operations, I would include missionaries for more constant itinerant duty. They should not be responsible for the exercises of the pulpit; but should have all their time for this going from house to house, finding out the poor, ascertaining their wants, relieving those wants by the judicious appropriation of the means which the benevolent may supply, extending good moral advice, doing what they may to get employment for the poor, prudently and judiciously drawing attention to religion and the Church, and thus being, by God's blessing, means of supplying our several mission churches with the attendance of those for whose benefit they are designed. And clergymen given to such holy, disinterested, and important spheres of missionary labor, will find many occasions of sickness, affliction, or suffering, when the hearts of the most obdurate are prepared to relent, and require but the timely application of proper means to become, by God's grace, renewed, converted, turned from sin and shame, and, it may be, infamy, to a humble seeking, by means hardly accessible, except through such a society, of the perpetually directing and sanctifying influences of the Holy Spirit.

Brethren, let justice be done to such a system, under the peculiarly favorable auspices of the principles and institutions of our Church—and God has abundantly prospered her members for the supply of all the means—and my faith in the promises of the great Head of the Church will not suffer me to doubt that results will flow for which every civil and social department of the community, which realizes the value of having the strongholds of indolence and vice at least greatly weakened, and principles of virtue, industry, and good order taking their place, will invoke blessings on those who were the honored instruments of so much good. The Church, too, numbering among those who wait on the holy offices of her priesthood, multitudes who have been withdrawn from walking with the ungodly, standing in the way of sinners, and sitting in the seat of the scornful, will train them, by her maternal nurture and admonition, to holiness and virtue.

Such, brethren, is the charity which you are now asked to patronise. It is doing something. It is doing much. All, however, that it has done, and is doing gives a most heart-stirring view of vastly more that it might do, and should do. It is disclosing fields of operation, as much beyond our past conception for their size, as they are distressing for the lamentable view they afford of the necessity of going on, not only unweariedly, but with constantly extending labor. O Christians! shall I say, for your brothren and companions' sakes, who are laboring in the several departments of this inestimable charity—No? For the sake of the community which is thus to be so essentially served; for the sake of the cause of public virtue; for the sake of the Church, who is thus to have placed under her training for heaven, souls that are fast sinking to destruction; for the sake of those souls which have before them the same eternity to which you are destined; for the sake of your God and Saviour, whose honor and glory you may thus advance; I pray you come up, cheerfully, liberally, and in true faith, to the help of the Lord in the opportunity now afforded you of seeking the good of his Church, and thus forwarding His cause."

Ministerial Office.—One cause of the prevalent indifference to religion is the disparagement of the ministerial office, and we have reason to believe that some who have been most ready to merge the distinction between clergy and laity have lived to rue the error, and to rest the institution on divine appointment. The following extract is from a sermon of the Rev. Dr. Caroll, of the Presbyterian Church, published in the Southern Religious Telegraph:—

"Here the Apostle refers directly to God as the source from which the ministerial office is derived. And we may learn from the frequency with which he made this reference, that it is a matter of grave moment that the conviction of this truth should be vividly and permanently impressed on the minds of men. It pertains to God alone to institute an order of men to whom shall be committed such a trust as the Gospel of his kingdom. God claimed this prerogative in the original institution of the ministry. In the economy of the ancient Church, the designation of the priesthood was a matter of direct revelation from heaven, God himself selecting the individuals to office, as in the case of Aaron and his sons—directing the rites of their inauguration, and sanctioning and presiding at the solemnities. Under the former dispensation the sacredness with which he guarded the holy office from intrusion, is one of the most prominent and striking facts in its history. When Jesus Christ came to establish the order of the new dispensation, he chose the Apostles, and formally ordained and consecrated them to the work of the ministry. He gave them, on his own authority, directions to ordain others in every place where the Gospel should be embraced, and thus to settle the succession of the ministry till the end of time; for these ministers whom the Apostles ordained, were directed, on the authority of inspiration, in their turn to invest other faithful men with the same office; so that the ministry of the Gospel now, as much as ever, is in fact derived from God. It is God still, who, through the authority which he has vested in the existing ministry, allows men to be put in trust with the Gospel. And to prevent all misapprehension on this subject, he has incorporated in the New Testament the following explicit declaration, "No man taketh this honor to himself except he be called of God as was Aaron." It would seem that God had bestowed special care to impress on the minds of men the source from which the ministry is derived, in anticipation of the times which we, in these last days, have fallen upon. There is, at present, a tendency to view the ministry of the Gospel in quite a different light from that in which it is presented in the oracles of God—an evident tendency to sever from it that authority and sacredness imparted to it by the consideration that it comes from Jehovah—that it is no human institution which may be submitted to or resisted according to the caprice of men. We are aware that wicked men feel as though they had a personal interest in promoting loose and degrading views of this holy office. It would greatly quiet their tumultuous consciences, could they bring themselves to contemplate the ministry stripped of its sacredness and its sanctions, as derived from the God of the universe. It would accord well with the modern spirit of agrarianism and atheistic speculation, to rob the holy office of the solemnities and the glory of its *divine* origin, and make it a mere secular profession, or a part of the imposing machinery of priestcraft. Hence, the virulent attacks which modern infidelity and atheism have made on the ministry—evincing clearly that it is its claims of a derivation from God, which makes it a terror to the guilty conscience, and a troublesome barrier in the way of those who are bent upon universal skepticism and licentiousness. Could they, in their own minds, annihilate its relation to the instituting authority of the Eternal, then they know that they could easily break those bands asunder, and cast away those cords by which the living ministry binds them to the fearful forebodings of their final destiny. It is well for us then to recur to this great and primary relation of the gospel ministry—its direct derivation from Jehovah. God has given it a peculiar prominence in his holy word, and he intends that it shall have a *commanding* prominence in the practical judgments of men. He intends that the world shall respect and reverence this office, which, notwithstanding the unworthiness of some of its incumbents, has the awful sanction and authority of originating in the counsels of his own infinite mind! He intends to write it out as in characters of lightning, that "whosoever resisteth, resisteth the ordinance of God, and he therefore that despiseth, despiseth *not man* but God, and shall bear his judgment whosoever he be!"

Dr. Brownlee and the Romanists.—We insert the subjoined note as the most effectual way to meet the wishes of Dr. Brownlee, and to manifest a willingness to counteract any unjust impression which we may have been so unfortunate as to produce. In an ordinary case we should take the liberty to suppress the complimental epithet with which we are most unworthily honored: in the present instance, however, we suffer it to pass as an evidence, in common with the whole tenor of the note, of the courteous and conciliatory spirit of the writer. May we be permitted to remark that the exhibition of a similar temper on a former occasion, by "W. C. B.," of the Christian Intelligencer, would have induced, not indeed a different opinion on the subject referred to, but a very different style of expressing it. When a gentleman, however, can so far forget the claims of "our mutual Protestantism" as to accuse the Editor of the Churchman of being a disguised "Jesuit," a term which we must understand, on Dr. Brownlee's authority, [Letters, p. 121] to be "the classic English word for a knave;" and attempt to sustain the accusation by a grave show of argument, he, of course, will not complain if the invention of such a calumny, ludicrous as it may seem, should deprive him of that respectful deference which "our mutual Protestantism" should accord to the Christian divine, or even of those frigid courtesies which mutual humanity might extort for the unchristian gentleman. On the present occasion, however, Dr. Brownlee has shown the wisdom of the proverb, "A soft answer turneth away wrath:" and with all our heart we meet him on the ground which he has approached, and reciprocate to the full the kind and conciliatory spirit in which he writes. The remarks which fell from us were made from vague recollections of the controversy, at the time it was in agitation, not having read the letters since they have been collected into a volume. It may well be, therefore, as Dr. Brownlee suggests, that we have done him injustice. We hope to convince him, however, that the confidence which he so liberally reposes in our "candor and justice" is not misplaced: the polite offer of his "Letters"—now come to the second edition—we cheerfully, accept, and promise to read all that portion which refers to the "Rule of Faith," with great care; and if satisfied that we expressed an erroneous opinion, we shall not hesitate to retract it. On the other hand, should we be confirmed in our first impression, our confidence in the candor and justice of Dr. Brownlee will not suffer us to hesitate to avow it in the most respectful terms. Meantime, with a view to arrest any erroneous impression, we are happy to welcome Dr. Brownlee to our columns, and give him the opportunity to speak for himself.

Dr. Brownlee begs to present his respectful compliments to the Editor of the Churchman; and wishes to draw his attention to Dr. Brownlee's Letters on *the Rule of Faith*, in his "*Letters in the Roman Catholic Controversy:*" particularly to pp. 51, 52, 53, 54: and also to the pages referred to in the index, under the article, *Rule of Faith*.

Dr. Brownlee was sorry, for the sake of our mutual Protestantism to see a remark from the learned Editor of the Churchman, which strongly asserted that Dr. Brownlee evaded and "dodged the question," relative to the *Rule of Faith*, in his late controversy with the New-York Roman Catholic priests.

Dr. Brownlee feels confident that the learned Editor, upon a review of what Dr. Brownlee has written, will be sensible that he has not done Dr. Brownlee justice in this matter. The dissertation in pages 51-55, he believes, will satisfy him fully, that the Doctor did not evade, or "dodge" the question.

Dr. Brownlee might, indeed, have evaded the discussion of "the rule," had he seen fit. For, 1st, "the challenge" given by Dr. Brownlee, and accepted by the priests, was "to discuss the leading *doctrines and practices* which separate the Protestant Churches from Rome." 2d. The Roman clergy in their "acceptance of this challenge," simply requested Dr. Brownlee "to STATE WHAT IS HIS RULE OF FAITH; or, what is his judge of controversies in matters of faith." See p. 1st of "Letters," &c. 3d. Dr. Brownlee had no idea of allowing the "Controversy" to take the course of a mere *deistical* controversy. 4th. He was fully resolved not to stop "*for ever*," at the threshold, and be prevented from entering "the chambers of the priests' imagery." It has been manifest to every one, that, from the outset, the priests were resolved not to allow, if possible, any discussion of their rites, doctrines, and practices.

But he did not avail himself of these reasons to decline the discussion of the rule of faith. He did fully discuss the Protestants' rule of faith. He did more; he proceeded to attack, in a regular series of arguments, "the Roman Catholic rule of faith;" namely, the Scriptures, with the apocrypha, traditions, and the unanimous consent of the fathers. These four things, he showed, constitute the Popish rule of faith. And the judge of controversies, is *the Pope*; or, *the Pope and Priests*; or, *the Church*; or, *the Pope and a Council*. On this topic, the Romanists are not yet agreed. Holy Mother's *unity* is utterly broken into pieces on this first article of their Creed.

Herein was the unity of Dr. Brownlee's plan of discussion. Two claims, and *two only* are set up in this matter; one by Protestants, the other by Papists. The former assert that the holy Scriptures of the Old and New Testaments, are the only rule of faith and practice; and that the Holy Spirit speaking in the Scriptures, is the only judge in religious controversies. Dr. Brownlee first proved, as fully as it was deemed proper, that the Scriptures are *authentic*, *genuine*, and *inspired*; and are, thence, the only and perfect rule.

Then, he attacked the *one only* rival of this; namely, the Roman Catholic rule; which was, it is fully believed by competent judges, utterly demolished. At any rate, not one of Dr. Brownlee's twenty-five arguments was met, or discussed, or even touched by Dr. Powers, Mr. Levins, or Mr. Varela. See "Letters," particularly IV. and V. Part I.

If the learned Editor will consult the volume of Dr. Brownlee's "Letters," which he has the honor of herewith sending to him; such is his confidence in his candor and justice, that he is sure that he will, on a review of the matter, fully admit that Dr. Brownlee has neither evaded, nor "dodged" the discussion of *the rule of faith* in the late controversy.

The fact is, Mr. Levins made a furious outcry on the occasion; as the learned Editor will perceive by examining "the extracts from the Priests' Letters." It was merely for effect. Mr. Levins knew perfectly well that the *ten* arguments which demolished the Popish rule never were touched by him. And to this day he cannot refute, nor touch one of them. His outcry about "leaving the rule," was designed simply, if practicable, to prevent Dr. Brownlee from entering into "the chambers of papal imagery," and from exposing the rites, doctrine, and practices of Romanism, which he, and every other shrewd priest, knows full well cannot endure to be exposed to the view of the American community!

The position of our New-York priests on this topic, is this: The testimony and traditions of the Church,—he means *the Roman Catholic Church*,—gives to the holy Bible, all the divinity, evidence, and authority which it has. Hence if you deny the Popish Church, or *protest* against her, and renounce her, you cannot prove the divinity or authority of the holy Bible. The priests reject all other historical traditionary evidence, except what comes through Rome. They are so bigoted as to reject the historical traditionary evidence of the Greek Church, Syrian Church, Waldensian and Albigensian Churches. "The whole evidence and authority of the Rule depend exclusively on the tradition of the Roman Catholic Church." This is the sum and substance of Mr. Levins' argument; if such ignorance and bigotry can indeed be dignified with the name of argument!

Dr. Brownlee would also most respectfully suggest to the learned Editor, to be on his guard as to every argument taken from "the unbroken succession through the Roman Catholic Church." See pages 35, 38, and 159, of Dr. Brownlee's Letters.

In a word, Dr. Brownlee begs to say that all that Dr. Powers, Mr. Levins, and Mr. Varela have said, or even *can* say, is to be found in the jesuit *Mumford's* book, entitled the "*Question of Questions;*" and in their boasted book called, "*Milner's End of Controversy*," which McGaven in the Glasgow Protestant, has annihilated utterly.

Dr. Brownlee begs pardon for this trouble; and he does hope that these hints and requests will be as promptly met and received as they are most respectfully tendered to the learned Editor of the Churchman.

Fulton-st. 121. *Feb.* 26, 1836.

Bishop Kemper.—It gives us pleasure to insert the following extract of a letter from Bishop Kemper, acknowledging the donations which have been made to him by our diocesan societies and others. We beg especially that the liberal donations for St. Louis may be remembered in connection with the fact—to be more fully stated in our next—of the ruined state of the Bible and Common Prayer-book Society, owing to the fire last winter.

"*St. Louis, February* 11, 1836.

My Dear Sir,—Two boxes containing 500 Prayer-books, Tracts, and Sunday school books, lately came to hand, via New-Orleans. They were opened on Tuesday, and I am happy to inform you, their contents were in perfect order and preservation.

We shall find immediate and extensive use for these invaluable documents. Have the goodness to present my grateful acknowledgments to the societies and individuals who united in sending us from their resources so choice a gift."

A Letter to the Members of the Protestant Episcopal Church in Nashville, containing a reply to a publication of the Rev. Samuel Miller, D. D., in the American Presbyterian of September 3d, 1835, *and in some other papers.* By George Weller, D. D., Rector of Christ Church, Nashville. Nashville: S. Nye & Co.

Mr. Weller does good service in aiding to make the merits of Episcopacy better known in the West. We extract the following in relation to the Waldenses, the fact of whose Episcopal constitution is disputed, though for different reasons, both by Roman Catholics and Presbyterians.

"It is necessary to state, in the first place, that in the year 1830, the valleys of Piedmont, where the Waldenses dwell, and from which they derive their name, were visited by a plague, which swept off a large proportion of the people, and all their ministers, with the exception of two, who had retired from the work in extreme age. At this period, they obtained an immediate supply of *Presbyterian* ministers from France and Switzerland, who belonged to the Calvinistic Church. It is distinctly *admitted*, that, subsequently to that period, the form of the ministry among them has been Presbyterian. But that it was so previously to this period, and through the most important part of their history as a Church, is as distinctly *denied*. From that period upward, to the time of Pope Sylvester, and the Emperor Constantine the Great, as far as they can trace their history, their ministry was *Episcopal*. Dr. Miller wholly overlooks this distinction; and finding that all accounts agree that their ministry is now, and through its modern portion substantially Presbyterian, he infers that it has always been so, and will meddle with no testimony which cannot, in some way, be made to sustain his views. For this reason the learning of such men as Usher, Allix, Peyrani, Mosheim and Sims, has been arrayed before him to no purpose.

I propose to present such testimony as I have been able to collect from the few works within my reach, to the Episcopal character of the Waldenses, and then to examine the weight of the opposing testimonies on which Dr. Miller relies for denying that character to them.

1st. The earliest writers, in relation to the Waldenses, were Roman Catholics, and consequently their enemies. Their testimony on the point before us varies much. Usher, in his work on the succession of the Western Churches, has collected and compared their conflicting assertions, and has shown that, according to one, they permit laymen to consecrate the elements; according to another, consecration is the work of the priesthood; of which, according to another, there were actually *three orders*. Bresse, one of their own historians, says in his history, that Pope Eneas Sylvius said of the Waldenses, that one of their doctrines was that 'the Bishop of Rome is not superior to *other bishops*.' Jones, an English anti-episcopal writer, professedly quoting the same work of Eneas Sylvius, represents him as alleging that the Waldenses held 'that the Pope of Rome is not superior to *bishops*, and that there is no difference among *priests*.'

Bresse, in his history above quoted, in the chapter on the *Discipline of the Vaudois Church*, distinctly marks the change which occurred at the period above named. He says: 'The public worship was always celebrated in the Vaudois language, till 1630, when a pestilence swept off the whole of the barbes (pastors) with the exception of two, who were inefficient from age. In consequence, pastors were invited to come from France and Geneva. In the holy sacraments the bread was, until 1630, broken into three parts, and the water thrice sprinkled in baptism, in remembrance of the Trinity. The parishioners, without exception, assembled at the house of their respective *elders*, [see quotation from Mosheim below,] for communion, which was celebrated four times a year; when, before Easter, and sometimes before Christmas, each person was required by his pastor to give his reasons for his faith. Before the time of the plague, the *pastors* were subject, each year, to a visit from the *moderator* and two members of the Synod, who, after minute inquiries, made their report to the Synod. The foreign clergy would not submit to this ordinance.' Any one acquainted with ecclesiastical history must, I think, perceive that he speaks here of an Episcopal jurisdiction, though he uses the term *moderator*, consistently, perhaps, with the modern ideas of the Waldenses; and that such jurisdiction was disallowed by the French and Swiss Presbyterian ministers, when they took the charge of the Waldensian churches.

Mosheim, referring to Perrin, Leger, Usher, and Basnage, says, that 'the government of the Church was committed by them to *bishops*—who were also called *majorales* or *elders*—presbyters and deacons; and that they acknowledged that these three ecclesiastical orders were instituted by Christ himself.'

In an apology for their faith, presented to Francis I. of France, (1554,) from the Waldensian Church, it is said that '*bishops and pastors* ought to be irreprehensible in their manners.'

The late moderator Peyrani, of a family distinguished through a long period of Waldensian history; himself a man of unquestioned talent and erudition; and undeniably better acquainted with their history than any other man of modern times, on being asked by Mr. Gilly, whether there had not formerly been bishops, properly so called, in the Vaudois Church, expressly answered, *yes*. In a communication, made by him to the London Society for Propagating the Gospel in 1820, he expressed his 'regret at the misfortunes which had *deprived* the Waldensian Church of the benefit of episcopal government.' In his second letter to Cardinal Pacca, contained in his *Historical Defence of the Waldenses*, he says 'that Peter Waldo admitted the three orders of *bishops*, *priests*, *and deacons*.'

But again: Crantz, in his *Ancient History of the Moravian Brethren*, says: "The *Waldenses* traced the succession of their *bishops from the Apostles' times*. The Bohemians sent three of their priests, *already ordained*, to Stephen, Bishop of the Waldenses, who consecrated them, with the assistance of his co-bishop, to be bishops of the *Brethren's* Church." And again: in the *Compendium of the History* of the Brethren's Church, written by one of their bishops, and translated by La Trobe, it is said that "the Vallences traced their doctrines and the succession of their bishops from the Apostles and the primitive Christians." And yet again: "A persecution arose against the Waldenses in Austria, by which they were totally dispersed, and their *Bishop* Stephen was burnt at Vienna. Thus the wonderful providence of God spared this last bishop of the Waldenses, until he transmitted *regular episcopal ordination* to the Brethren." Crantz named seventy-six bishops of the Moravian Brethren from 1735 back to Stephen, Bishop of the Waldenses, in 1497.

Dr. Jablowsky, chaplain to the King of Prussia, in the beginning of the last century, and a senior or bishop of the Bohemian Church in Poland, in a letter printed in the second volume of the Life of Archbishop Sharp, after asserting the existence of episcopacy in the Christian Church for fifteen hundred years, "in all ages and times, down from the Apostles, and in all places where there were Christians," adds, "Before the great Reformation, when the followers of Huss, in Bohemia, separated themselves from the Romish Church, they made it one of their first cares to preserve *an episcopal succession* for their little Church, and that by the means of *some bishops of the Vaudois*, at that time there in exile, which happened in 1497."

But the writer, who, until recently at least, has examined the most thoroughly into this question, was Dr. Allix, of whom Jones, in his *History of the Waldenses*, has said, "that his researches in the history of the Waldensian churches entitle him to the gratitude of posterity." Dr. Miller has certainly reason to know something of this writer, but he has carefully abstained from any reference to him. Now Dr. Allix asserts positively that the Waldenses distinguished their clergy into *three* orders, bishops, priests, and deacons. And he produces numerous unquestionable proofs of this assertion. The following will suffice here. He quotes an ancient writer as saying that "they hold that no other orders ought to be retained in the Church, but those of priests, deacons, and bishops;" a passage evidently written against the Roman Catholic pretensions.

Sleidan, in his *History of the Reformation*, says that the Bohemian people were divided into three classes, or sects. Of the third sect (or Waldenses) he says that they admitted nothing but the Bible as the ground of their doctrine, and that they chose their own *priests and bishops*.

The *Christian Observer*, 1815, page 65, in noticing Sims' Memoir of the Waldenses, says expressly, "The ancient Waldenses were *Episcopalians*." In the same work for 1828, page 254, in a review of several authors on the Waldenses, it is said, "Some modern publications have claimed the authority of the Waldenses, as far as that is of weight in controversy, as unfavorable to episcopacy; but we conceive the fact is far otherwise. The subject is discussed at some length by Mr. Sims, the editor of Peyran. The proofs he adduces of there having been the *three* orders, of bishops, priests, and deacons among the ancient Vaudois are ample and conclusive. Peyran asserts, in his second letter to Cardinal Pacca, that Peter Waldo, of Lyons, admitted these *three* orders. From the Lyonese branch of the Waldenses, many of whom, together with Waldo, settled finally in Bohemia, the United Brethren received episcopacy in their infant Church. In the year 1715 a branch of this Church in Great Poland and Polish Russia was recommended for relief to the British government, by Archbishop Wake, after an inquiry into its episcopal character, and its present and former state, in a correspondence between that prelate and Dr. Jablowsky. At a later period Archbishop Potter expressly stated, respecting the Hernhutt branch of the Bohemian and Moravian Brethren, that "no Englishman who had any notion of ecclesiastical history could doubt of their episcopal succession."

The Dublin *Christian Examiner*, vol. iv. p. 355, in giving an account of Archbishop Usher's collection of Waldensian MSS. deposited in the library of Trinity College, in that city, says, "The Episcopal Reformed Church is eminently bound to assist the Waldenses, not only the witnesses of the truth of the doctrines which we hold in common with other Protestants, but they are evidences of the high antiquity of our form of church government, which they claim to have been transmitted to them from the apostolic times." Again: the same work, conducted with unquestioned talent and learning, in a review of Gilly's Excursion to Piedmont, vol. i. p. 527, says, "The episcopal succession and character were retained in acknowledged purity for centuries after the establishment of the Vaudois Church, as independent of Rome."

The *British Critic*, 1826, p. 386, says, "The Vaudois Church was actually episcopal till the distresses of the times, augmented by a dreadful pestilence, in the early part of the seventeenth century, threw them into the arms of Switzerland."

The late Rev. Dr. Wilson, an eminent Presbyterian divine, of Philadelphia, whose talents and learning need no commendation from any one, and who evidently had patiently examined this question, says of the Waldenses, that they "were covertly *Episcopal*, though after Claude (of Turin) not Papal; but *never Presbyterial* prior to the Helvetic abjuration of Popery."

Bishop Hobart.—A volume of the Professional Life of Bishop Hobart, by the author of the "Early Years," is now printed, and nearly ready for publication. The narrative is brought down to the year 1820, and thus embraces the most eventful period of the Bishop's life.

Littell's Museum of Foreign Literature, Science, and Art.—This periodical reprint of selected articles from the foreign reviews has been so long established as to have accommodated itself effectually to the taste of the reading public, and this, for most readers, is the best recommendation which can be given to it. The January and February numbers for this year contain etchings of Theodore Hook, Esq., and William Cobbett, which appear to be well done.

An Introductory Lecture, delivered to the Medical Class of Transylvania University. By John E. Cooke, M. D., Professor of the Theory and Practice of Physic in the Transylvania University.

We have read this short but clear and convincing lecture, not only with satisfaction, but with an increased conviction of the importance of securing for our literary institutions such lecturers on scientific and professional subjects, as bring to their several pursuits minds imbued with an elevated piety, and grounded on Christian discipline. "It is true," says Lord Bacon, "that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest on them and go no farther; but when it beholdeth the chain of them confederated and linked together, it must needs fly to Providence and Deity." And the stand which the medical profession are at the present day so generally and decidedly disposed to take on the side of religion is proof of their having attained to that "depth in philosophy" where the foundations of true religion are laid.

In the present lecture, Dr. Cooke meets and fairly states the difficulty which is sometimes found to beset the path of the beginner in the study of medicine and natural science:

"The wonderful powers of the human body, whereby it prepares various fluids for its different purposes in the state of health, and puts in operation a train of actions in sickness which often result in its restoration to a sound state, so as for a long series of years to withstand the assaults of the different causes of disease; and, although individuals perish at last, the power it possesses of continuing the race, has led some to regard the whole of the phenomena exhibited as the result of organization alone; inasmuch as all seems to depend upon this, and they think there is no reason to believe the race will ever cease, and have no knowledge of the time when it began, and can as well believe that it has been without beginning as any other being of higher order.

It is evident at once, that this puts organization in the place of any superior Being, the maker and fashioner of the body of man; and, therefore, is as much opposed to natural as to revealed religion; to that which is derived from an examination of the works of nature, as to that received by direct revelation from God. For the moment that our investigations lead us to the discovery of a cause sufficient to produce what we observe in ourselves and behold around us, the inducement to push them farther is taken away, and the very ground of the investigation fails; because, the ground of the argument for the being of a God drawn from the works of nature, being from effects to a cause capable of producing them, we can go no farther if a cause be discovered in the organization alone of material things, capable of producing the effects we see."

Dr. Cooke then proceeds to show that a similar train of reasoning would lead to the same point in other branches of knowledge, and instances particularly the case of astronomy. "By pursuing such a train of thought," he observes, "and overlooking its defects as an argument, no doubt a man may be led to infidelity; but it will lead him as certainly to atheism also; and not to either more surely in medicine than in any other branch of natural knowledge. But so far from this being the result of a correct inquiry into these subjects, the reverse is true, as we shall endeavor to make manifest, by showing that the knowledge of the wonderful things discovered in the study of nature, (whether we confine our attention to the human system, or extend our views so as to embrace the whole range of things visible and invisible,) leads directly first to natural, and through it to revealed religion."

Dr. Cooke then briefly unfolds the argument for the being of God as manifested by the marks of design apparent in the works of creation: of which argument, he well says, "it is so forcible as not to be controverted." 'But one is tempted," adds the author, "to evade it by attributing every thing to organization, and assuming that, that is perpetual and from eternity."

"But who can believe that thought, the affections and passions we feel, the reason we exercise, all is the effect of organization? We can easily conceive that organization can elaborate the fluids, even the aerial and invisible ones of the body, but it is unconscious of the action. The hand writes, but knows not what it is doing: the heart beats, but is unconscious that it is working for life, its own as well as that of every other part of the body: the brain sends forth its influence, and gives to the hand power to move, and to the heart to beat, and to the senses to receive impressions; but is not conscious of issuing the nervous influence which is the immediate instrument of all this. Meantime, the being which resides in this mortal frame, is conscious of its existence; feels where it sits enthroned; knows (by proper investigation) by what means the brain influences the whole; wills when it shall issue; determines when it shall not; looks abroad to kindred beings; has intercourse with them by means of signs or sounds mutually agreed upon: feels various affections for other beings inhabiting similar frames; often surrenders its own inclinations to gratify theirs; throws itself into imminent peril in their defence, and scorns, in the attempt to save them, to be influenced by a regard for the threatened destruction of the body it inhabits, looking down with composure upon the swiftly approaching dissolution of its frame, but looking up to an after-existence, with a longing after immortality as insatiable as any other desire manifested through life, and proving the reality of its existence independent of the body, even upon the very theory in question. For, if the desires we feel are the result of our organization, as every desire connected with the organization of the body has a real object, this must have, the object of which is existence after the dissolution of the body."

Dr. Cooke then argues that, conceding all that is asked for organization, the argument is still true for the being of GOD, and the objection nothing, unless the human race have been from eternity. He then proceeds to show that independently of historical testimony which, all the world over, refers the origin of our race to one or a very few pairs, this belief is contradicted by the actual state of things which compels us to believe that every *particular* organized substance, and consequently all *kinds* of organized substances as comprehending particulars, must have had a beginning. If they had a beginning, they must have had a beginner; and if the organization had a beginning there must have been a being previously existing capable of framing the organization.

The reader is probably ready to exclaim again with Lord Bacon, "I had rather believe all the fables in the Legend and Talmud, and the Alcoran, than that this universal frame is without a mind." Still as it is the character of infidel minds to start objections which they have not strength to solve, it is worth while to listen to objections for the sake of the stronger replies which are made to them. We conclude therefore with Dr. Cooke's answer to two objections which constitute the stronghold of atheism.

"But it is objected that this being also must have had a beginning. The answer is, It does not follow of course that he must have had. The commencement of the human race is not taken for granted, not assumed to be a matter of course. The argument against its existence from eternity is from our knowledge that every one had a beginning, to the inevitable consequence that the whole race had. But, independently of revelation, we know nothing of the nature of the Being that made all things, but from his works, and there is nothing in them to show he had. Nor has he who argues for the eternity of man, a right to object to the eternity of GOD. If he, moreover, had a beginning, there must have been one before him to give him a beginning. But there is no need of another. When we are forced to admit the necessity of the existence of a being capable of producing all things, we are led at one step to a being inconceivably great in power, unlimited in wisdom, unbounded in benevolence. We can go no farther. To suppose that another created him, is to add to the difficulty; and every step leads to a greater, and we gain nothing; but fall into the absurdity growing out of a series of Gods, each of which must have had a beginning, or there can be no series; and if each had, all had. No one of a series of beings, therefore, can be the originator of all things; and there must be one independent of any series, to be the beginning of all things, who was himself without a beginning. For if he had, when he began to be, he was the sole being in existence; and if brought into being, he was self-created, because there was no other to create him. This could not be, because he could not act before he existed. He was therefore not created, and consequently always was in existence.

But it is replied, this is inconceivable and impossible. As to the impossibility, it lies the other way. It is impossible that the origin and cause of all things could have had a beginning, because he could not give it to himself, and there was no other to do it, and therefore he was without beginning. As to its being inconceivable, that is no argument against its truth. Many things are true that are inconceivable. A mathematician can describe two lines, which he will convince you, if you give your mind to the subject, will for ever approach one another but never meet. But not to spend time in stating instances which might be mentioned in every department of science, it is as easy to conceive of the existence of GOD without beginning, as it is to conceive of a series of animals or trees which had none. The difficulty lies in our being unable to comprehend the idea of a being infinite in duration, so that although we are driven to the conclusion, take what course we may, of the eternal existence of something, either of the creation or the Creator, we stagger at it. But it is more difficult to conceive that all things should come into existence without a being capable of commencing them, than it is to conceive that such a being should be without commencement. The former is a clear and manifest impossibility, and therefore inconceivable. But the latter is so far from being impossible, that, on the contrary, it is impossible that any other than a being which had no beginning could have originated all things. For that which originated all things, must have been without a cause, and therefore did not come into being, but must have been from eternity. We cannot, therefore, conceive that that Being who produced all things, had a beginning. In truth, it is more difficult to conceive of the beginning of such a being, than to conceive of his being without a beginning. And when we make the effort, we find there is no period of duration to which we can urge back our thoughts, and conceive of him as not existing. It is like the idea of duration. We cannot divest ourselves of the idea of the continuance of duration; we cannot conceive of a period when it began. So we cannot divest ourselves of the idea of the existence of a cause of all things; we cannot conceive of a period when he began to be. GOD, therefore, is, and ever was, as unlimited in being as in wisdom, power, and benevolence. He is, therefore, to be regarded with profound reverence, as well as with gratitude for the manifest attention he has shown to the promotion of our happiness, in an abundant supply of the objects of our wants and of our enjoyments; and the manifestation of this reverence and gratitude by suitable words and actions, is what may be called the religion of nature; and to this it is apparent that we are led by the study of the works of nature, whether we look abroad to every thing around us, or turn our attention to the wonders that exist within us. The study of medicine is not therefore liable to the objection raised against it, but so far from it, it leads, at least, to natural religion. Nor does it stop here: natural leads the mind of man to the necessity of revealed religion, and therefore to a readiness to receive it, if presented with proper and satisfactory testimony of the truth of the revelation."

The remainder of the lecture is occupied with showing how irresistibly the natural religion to which the inquirer is thus unavoidably led, prepares the way for revealed religion. We must again repeat our high satisfaction to find Dr. Cooke and the able faculty with which he is associated thus instrumental in promoting in the West the union between science and religion.

THE proposition of the Rev. Editor of the Banner is declined with due respect.

THE Catholic Herald is informed that the speech of the Abbot of Bangor is given in an ancient manuscript, examined by Sir Henry Spelman, and believed by him to be good authority.

WE beg pardon of the writer for publishing a short extract from a letter lately received at the Press.

"*Lexington, Ky.*

DEAR SIR,—I received yesterday in safety the box of journals, &c. I remembered having ordered the Churchman bound long ago, and not hearing about it, had begun to fear my order was forgotten. I can hardly express to you my pleasure at the sight of the complete files, and was never half so much convinced of their value as upon running over the pages and seeing what a truly *immense* amount of valuable matter of all sorts is collected there. Upon the passing history of the times, and the Church, for which, however, I most prize them, they will soon become almost the only records, and will be worth any price one might please to ask. I am at a loss sometimes to account for the utter indifference of people to the files of such a newspaper as the Churchman. Pray, where will our future historians go for authentic materials but to such a source. An old newspaper is often, very often, the only original source of authority remaining to us. The proprietors of the Boston Athenæum know this well, and a person careless about newspapers would be astonished to see the quantity gathered in their alcoves, and the care with which they are preserved. They know their preciousness by experience."

AMERICAN BIBLE SOCIETY.—We insert the following merely as a record interesting to most of our readers.

The American Bible Society.—It will be seen by the subjoined preamble and resolutions, which appeared in the last number of the New-York Observer, that the managers of the Bible Society have decided the important question which, for several months past, has engrossed no small share of their attention.

"By the constitution of the American Bible Society its managers are restricted in circulating the holy Scriptures to such copies as are 'without note or comment,' and, in the English language, to the 'version in common use.' The design of these restrictions clearly seems to have been, so to simplify and mark out the *duties* of the society, that all the religious denominations of which it is composed might harmoniously *unite* in performing these duties. As the managers are now called to aid extensively in circulating the Scriptures in languages other than the English, they deem it their duty, in conformity with the obvious spirit of their compact, to adopt the following resolutions as the rule of their conduct in making appropriations for the circulation of the Scriptures in all foreign tongues.

'*Resolved*, That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the managers feel at liberty to encourage such versions only as conform in the principles of their translation to the common English version, at least so far that all the religious denominations represented in this society can consistently use and circulate said versions in their several schools and communities.

'*Resolved*, That a copy of the above preamble and resolution be sent to each of the missionary boards accustomed to receive pecuniary grants from this society, with a request that the same may be transmitted to their respective mission stations where the Scriptures are in process of translation. And also that the said several missionary boards be informed that their applications for aid be accompanied with a declaration that the versions which they propose to circulate are executed in accordance with the above resolution.'

This decision of the Board of Managers of the Bible Society we sincerely regret. It will doubtless meet, and justly too, the unqualified disapprobation of ninety-nine hundredths of the whole Baptist denomination. The managers have given a construction to the constitution, which we are strongly inclined to think the constitution itself does not justify. They have assumed a position which they can never maintain; to attempt it will rend the society in sunder, and transform this once noble institution into a mere instrument of sectarianism.

They exhibit the society in a most disgusting attitude of dictation; such as might not have been unbecoming to the pretended succession of St. Peter, in the best days of his spiritual domination. The Managers of the Bible Society direct all missionary boards to inform their missionaries of the principles upon which the Bible is to be translated, and require these several boards to make to them assurances that the Bible has been translated agreeably to the rules of the society; and then, and not till then, shall they receive the society's support.

The course to be pursued by the society is, to confine its circulation exclusively to the English version in common use; and here we wish to institute an inquiry. Why is it thought necessary for the Bible Society to engage at all in foreign distribution? Each evangelical denomination has now its foreign missions, and has also a system of means for collecting funds. The labor of translating and circulating the holy Scriptures is appropriately the work of foreign missions. Why, therefore, is it thought necessary that these several denominations should raise funds for foreign missions, and pass them through the treasury of the American Bible Society? Do we need a spiritual court that shall dictate to the servants of our Lord JESUS CHRIST, who go forth to heathen lands, how they shall translate the holy Scriptures, and to whose opinions the several denominations shall bow with deference? We will suppose that the Baptist denomination during the past year, have contributed to the American Bible Society one thousand dollars, more or less, with the expectation that an equal sum, or more, would be contributed by them for the support of the Burman mission. The managers now say to the denomination, by their recent act, we have received your money, and the same shall be paid as soon as matters can be adjusted. We have directed your Board to instruct their missionaries to alter their translation of the Burman Bible so as to make it conform to our views, and when they assure us that this has been done, the money shall be paid over.

We say again, we sincerely regret the course which the managers of the society have pursued in this matter. We have been accustomed to look upon this society as a bond of union that could not be sundered. But alas for us, where is our much talked of "Christian Union!"

Christian Watchman.

The Christian Secretary after expressing similar views, adds—

These are some of our views, and we now say to *every* Baptist, prepare yourself to aid, and that *immediately*, the Baptist Board of Foreign Missions in carrying forward, with redoubled energy, the great and glorious work of giving the Bible, the whole Bible, to almost countless millions of benighted Asiatics. The Burmese, the Karens, the Siamese, the Shans, and the Hindoos are not to be given up. The providence of GOD has placed us in such relation to them all that they expect, and Christian nations expect American Baptists to give them the pure word of GOD. Numbering, as the Baptists do, in the United States, nearly 500,000 communicants, the work *can* be done, *must* be done, *will* be done; and that without the fetters imposed upon the learned by a half-reformed king at the head of a national Church centuries gone by.

TO CORRESPONDENTS.—"Zeta," though in type, we are obliged to defer.

Two numbers of "Discussion" (one in two parts) are received. We had thought of reserving them until Zeta had finished, but will commence their publication in our next, if Discussion prefers.

"V. W. V.," "C. S. A.," "Gulielmus," and "Emma," are received; as also an article on Sunday schools.

The remarks on "Who will preach to-day," are too good to be lost, whether they give offence, as the writer fears, or not.

For the Churchman.

MR. EDITOR,—At a late meeting of the Domestic Committee of the Board of Missions, letters were read from the Rev. Henry Gregory, their missionary to the Menomonies, on Lake Winnebago, and the Rev. Solomon Davis, their missionary to the Oneidas, at Duck Creek, which were deemed of such interest as to justify a direction to the secretary to publish such parts of them in your paper as he should think expedient.

The following extracts are made from Mr. Gregory's letter, written at Green Bay, on the 20th January:

"Having received from the war department an appointment as teacher, and from the Domestic Committee another as missionary to the Menomonie Indians, at the Little Butte Des Mortes on Lake Winnebago, weighty considerations seemed to require an immediate removal to my station. I left Homer, N. Y., November 18." . . . . . "On the 21st December I set out from Scio, M. T. for Green Bay, in company with my brother, who also goes as teacher to the Menomonies, ... and reached Chicago on the 31st December. We had come in a light wagon, intending to go from Chicago by the prairies and Lake Winnebago, but were induced to alter our course, and proceed by Milwaukie, direct to Green Bay. We came with our carriage as far as Milwaukie, ninety miles from Chicago. At Milwaukie we packed our baggage upon the horse and came on foot, 130 miles to Green Bay. We spent thirteen nights between this and Chicago; eight of which we slept upon the ground. But, by the good providence of GOD, the weather was not severe; we enjoyed good health, and were saved from all untoward accidents, if we except the breaking of our carriage. We arrived at the mission-house on the evening of the 18th January, and were received by the Rev. Mr. Brown with great kindness." . . . . .

"On the day after our arrival we called on the Indian Agent, Colonel Boyd, and have made arrangements to visit with him the station, which is some thirty-five miles from this. Although the house designed for us, as well as the school-house, is not yet finished, perhaps an arrangement can be made, enabling us to begin our work of teaching immediately. I am convinced now, more than before I came, of the danger of losing this opportunity by delay; and of the urgent necessity that the intended teacher should be on the spot, and by an immediate acquaintance with the Menomonies, and their language, secure that respect and regard which are indispensable to his usefulness. Should I spend the winter, and do nothing else than obtain a knowledge of the Indian tongue, so as to communicate with the children imperfectly, I should think it well spent. There is the utmost difficulty in obtaining good interpreters, and even with their aid I can commence the work of teaching but in a most awkward and bungling manner.

Could a school now be opened at the lake, somewhat upon the infant-school plan, having for its teacher Louisa Powell, from the mission-school, or some other person equally competent, who, like her, understands the Indian tongue, I should think it would promise a rich repayment for the years of labor and the thousands of dollars expended upon the Green Bay mission school.

I have endeavored, during my journey, to improve every opportunity of rendering aid to the Church, by officiating in the ordinary service of the Lord's day." . . .

"On the 10th December, I officiated and preached at Milwaukie; it being, I believe, the first instance in which divine service has been held in that place by an Episcopal clergyman. The village is yet in its infancy, but it is enlarging rapidly. There are several Episcopalians there already, and it may be important that your committee send a missionary there as soon as possible. In the present state of things, nearly the whole population would receive him cordially. Why should the favorable moment be lost?" . . . . . .

The Domestic Committee have made Milwaukie one of its stations, and are anxious to procure a missionary for that place.

The following extracts are from Mr. Davis' letter, written on the island of Mackinac, on the same day:

"You will doubtless be somewhat surprised to receive a communication from me, dated at this place, when it may be expected by the committee that I am in charge of the Oneidas at Duck Creek.

But I trust the following narrative of my voyage will be deemed a sufficient apology for not having reached my station: and GOD grant that a necessary stay of some months upon this island, upon which I have been so providentially thrown, may be made promotive of his glory and the good of his Church. . . . . . .

On the 12th of November, ... I left Oneida Castle with my family, consisting of my wife and daughter, ... and on the 21st of the same month left Detroit, on board the schooner *Mariner*, ... bound to Green Bay. This was the last vessel to sail from that port to the upper lakes, it being so late in the season that the undertaking was deemed hazardous.

After getting aground on St. Clair Flats, and remaining there two days, we entered Lake Huron, November 25th, when it commenced snowing, and the weather became extremely cold. In crossing Saginaw Bay in the evening of that day, we experienced a severe gale from N.W. The vessel (her sails and rigging being frozen) became unmanageable, and got off her course. The night was excessively dark, and we were driven by the tempest we knew not whither. Twice during this night, at the most imminent peril, was our vessel thrown upon the rocks. Our salvation from a watery grave, in both these instances, seemed miraculous. The elements themselves were made to contend for our safety; for as we struck the rocks, the next swell of the sea, which followed almost instantaneously, lifted us up, and our vessel glided over without the least perceptible injury. When daylight approached, on the morning of the 26th, we got on our course, and stood for the port of Mackinac. But when in sight of it we were met by a more violent gale than the one we had already experienced, and were forced back into False Presque Isle Harbor. There we lay quietly during that night, and were saved from the effects of the greatest tempest that has ever been known by navigators on these lakes. . . . . . . The next day . . . . the vessel dragged her anchors, and beat against the shore. To save her from going to pieces, the sails were hoisted, and she was driven hard aground. On the morning of the second day we were completely frozen in! Here, near the 46th degree of north latitude, and at a distance of about one hundred miles from any inhabitants, we had made up our minds to spend a long and dreary winter. The captain and hands had commenced, on shore, the building of a log hut, which, when completed, was to be our winter residence. Before our house was finished, however, (but not till we had remained here thirteen days,) a south wind began to loosen the ice in the harbor, ... and on the 8th day of December we made our way out of it, and put to sea. The weather suddenly changed, and as we were moving slowly out of the harbor, we could see the ice closing behind us, affording evidence that if by any means we had been detained there three hours longer, we should not have been able to get out till spring. On entering the lake we encountered much floating ice, but . . . . . . arrived in safety at this port on the following day. The straits above were completely frozen over, and we could proceed no further. We shall, therefore, remain here until navigation opens, which will probably be some time in March next . . . . . ."

"The Protestant inhabitants welcomed me with the greatest cordiality, ... and invited me to perform divine service during my stay among them, ... and, I trust, I shall have it to say, when you next hear from me, that my labors here have not been altogether in vain."

"P. S. This letter is sent by an express through the woods to Saginaw, a distance of two hundred and fifty miles, which is expected to return in twenty days with the mail. We shall have two more mails only during the winter, twenty days apart."

INTELLIGENCE.

Clerical Changes.—The Rev. Nicholas H. Cobbs, Rector of Russel Parish, Bedford county, Va., has accepted an invitation to become the Assistant Minister of the Monumental Church in this city, and expects to enter upon his duties in that situation about the last of March.

Southern Churchman.

The Rev. William H. Hart, of Walden, New-York, has accepted an invitation to the Rectorship of St. John's Church in this city, vacated by the resignation of the Rev. Robert B. Croes.—*Ibid.*

The Church in Maine.—We feel encouraged to hope that the appeals for Maine, which it has been our privilege to publish, have not been in vain. A correspondent in to-day's paper suggests, it will be observed, that the sum of $2000 be raised for the supply of missionaries for that long-neglected field. Nor does he lay plans for others in the execution of which he is unwilling to participate. *For one-tenth of the proposed sum he becomes himself responsible.* And now the question addresses itself to the consciences of Episcopalians at large, and especially in our own Diocese; shall this project succeed? Will you *do* any thing to supply the hungering with the bread of life? Or, shall this plan, which must commend itself to every man, as eminently useful in its design, and feasible in its character, fail of execution, because every man waits for his neighbor to act? We do long to see the day, when, instead of one Episcopal clergyman to every 100,000 inhabitants, there shall be one, at least, to every 10,000. Nor is such a wish, a mere chimera. Why may it not be realized? All that is wanting, save the blessing of GOD, is the first impulse. Who does not know that when the Church is once put in progress, it gathers strength as it advances, makes materials and creates means for its growth, and increases with continually accumulating abundance. How has it been with the Church in Rhode-Island? How is it with the young dioceses in the West? Let us try the experiment for Maine; making our offerings according to our ability; remembering that a $5 note has been contributed for the desired object by a Rhode-Island missionary, as well as $200 by a more able benefactor.—*Christian Witness.*

Price Lectures.—In the year 1770, Mr. William Price, a respectable book and print seller in Boston, and a devoted Churchman, by his last will and testament bequeathed an estate, in trust, for certain purposes, the principal of which was *the support of a course of sermons to be preached annually, in Lent*; for which purpose *sixteen pounds sterling* were every year to be appropriated. The subjects of the several lectures, (eight in number,) the days on which, and the persons by whom they are to be preached, are specified in the will with great minuteness; and it is directed, with characteristic benevolence, that after each lecture there shall be made *a contribution for the poor*, into which, at each time, *five shillings sterling* shall be put by the churchwardens—the whole proceeds to be divided on Good Friday, between the ministers and churchwardens of the parishes interested in the lectures, *for the use of the poor.* The first lecture of the course is on Ash Wednesday after divine service, at three o'clock, P. M., and the last on Good Friday at the same hour. The other six lectures on the six intervening Wednesdays after divine service, at eleven o'clock, A. M. The lectures are delivered in Trinity Church by the Rector and Assistant Minister of that church, and by the Rector of Christ Church, or by other clergymen selected by the Rector of Trinity Church. Subjects appointed by Mr. Price, from which the preacher is to select—the duty, usefulness, and propriety of fasting and abstinence, or repentance, or faith, or hope, or charity, or Christian morality.—*Ibid.*

Ecclesiastical Intelligence.—On the 19th ultimo, the Rev. Henry Gage Hall was instituted in the island of Antigua to the living and rectory of the parish of St. George, in the said island, by the Venerable Archdeacon Thomas Parry, M. A., Archdeacon in and over the islands of Antigua and Montserrat, Dominica, St. Christopher, Nevis, and the Virgin Islands, and their respective dependencies, as commissary for that purpose appointed by the Right Rev. the Lord Bishop of the Diocese of Barbadoes and the Leeward Islands, on the presentation of his Excellency Sir Evan John Murray MacGregor, Baronet, Governor and Commander-in-Chief of the said island of Antigua.—*Barbadian.*

Decay of Hindooism—Suppression of Hindoo Cruelties.—The Bishop of Calcutta thus writes to the Rev. James Peggs, in reference to his volume, entitled "India's Cries to British Humanity:"

"All the subjects which you treat with so much feeling, are enjoying the attention of Christians in this country. Suttee has already been abolished, and infanticide, though in Cutch and Guzerat this latter is said still to prevail. The exposure of the sick on the banks of the Ganges remains, as well as the various disgraceful scenes which many of the annual festivals exhibit. But public opinion, even among the natives themselves, is rapidly dragging out these monstrous customs, and exposing them to the just abhorrence of mankind. This very spring, two of the invasions on decency, *dhole jatira* and *churrack poojah*, have been denounced in the daily journals, by native writers, and the aid of the magistrate in suppressing the open immoralities of them invoked; while the ghaut murders (nineteen hundred were said to have been exposed in the month of November last, at one ghaut alone in Calcutta, one-half of whom might otherwise have survived, at least for a time,) have induced a Hindoo gentleman to build an hospital on the banks of the river for receiving the sick. In the mean time, the honors due to the memory of Rammohun Roy—the native schools, which are pushed on all sides—the thirst for knowledge—the progress of missions—the growing liberty and zeal of government in all its subordinate details—the amazing strides which the new charter will take, in the employment and elevation of the natives, will rapidly, I trust, through the mercy of GOD, accelerate the deliverance of this beautiful country from the cruel and impure dominion of the god of this world."

Christian Intelligencer.

STATE OF RELIGION IN PRUSSIA.

There is no reason why a family like that of the Prussian monarch, in which the reformed religion had long been hereditary, could not be attached to the old orthodox faith as a venerable inheritance. So much is at least certain, that in Prussia orthodoxy is no slight recommendation to office. Tholuck was sent to Halle to make Knapp's place good; Hahn was sent to Breslau (in 1833,) to check the growth of rationalism in that university; the place of Schleiermacher, a man of doubtful religious character and sentiments, was supplied by the more decided Twesten; and of the court preachers, Theremin, Strauss, Sack, and Ehrenberg are evangelical, and only Bishop Neander (not the professor) is a rationalist. There is no room to doubt that aspirants for office find in this circumstance a powerful inducement for leaning toward orthodoxy. In the university of the capital, where the number of students is about 3000, the popular tide is setting strongly in favor of what is *called* evangelical religion; and the gay and brilliant court are affecting great sentimentality in regard to orthodox piety. One is reminded of what took place about the time of the Reformation, when a certain duke was accustomed to meet with his satellites in a trial of skill to see which could make the most edifying prayer. We would not intimate that all the apparent piety of Berlin is indebted to fashion for its origin, or springs from motives of interest; far from it. Rationalism has nearly run its race, and the public mind is eager to seize upon something else. Most of the great men in Germany, who are at present looked to as guides in theology, are striking out new evangelical systems, which, seasoned pretty highly with philosophical speculations, range at large in the whole space between modern neology and the old Lutheran orthodoxy. Berlin has been favored with the better men of this description, and that their labors have been blessed to the conversion of many is beyond question. Of these men, a Neander Theremin, and Strauss deserve to be particularly mentioned—Neander as a lecturer in the university, the others as popular preachers. The recent appointment of Twesten, who is generally regarded as the greatest living theologian of Germany, is considered an invaluable accession to the evangelical party at Berlin.

American Baptist.

NOTICE.

COPIES of the Anniversary Hymn are deposited at the Protestant Episcopal Press, 46 Lumber-street. Superintendents of Sunday schools in union with the Protestant Episcopal Sunday School Society, are requested to call and receive the supplies for their schools. 51—3w.

NOTICE.

Young Men's (Auxiliary) Education and Missionary Society.

THE monthly sermon before this Society will be preached on Sunday evening next, (March 6th,) in St. John's Chapel. Service to commence at 7 o'clock. The public generally, and *young men* in particular, are invited to attend.

A collection will be made in aid of the funds of the Society.

NOTICE.

IN consequence of the numerous applications for the "Spirit of Missions," it becomes necessary to say that the Protestant Episcopal Press has no interest in the work, other than to further its general welfare. This, however, will cheerfully be done for such applicants as comply with the published terms, viz. "One dollar per annum, payable in advance," and "letters post-paid."

Calendar.

MARCH.

6. 3d Sunday in Lent.
13. 4th Sunday in Lent.
20. 5th Sunday in Lent.
25. Annunciation of Virgin Mary.
27. Sunday before Easter.
28. Monday before Easter.
29. Tuesday before Easter.
30. Wednesday before Easter.
31. Thursday before Easter.

ACKNOWLEDGMENTS.

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

THE subscriber, Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums to the several funds of the Society, viz.

1836.	*Missionary Disposable Fund.*	
Feb. 15.	Rec'd collection made in St. John's Chapel, N. Y., - - - - - - - -	$81 52
	Rec'd from "A Lady," by the Rev. J. F. Schroeder, to be added to the collection at St. John's, - - - - -	20 00
" 20.	Rec'd "the monthly offerings of Christ Church, Oswego," per the Rev. John McCarty, - - - - - -	21 10
" 23.	Rec'd from the Association for the Promotion of Christianity of St. George's Ch., Schenectady, per Rev. P. A. Proal,	16 87
" "	Rec'd from a Juvenile Association of said church, - - - - - -	1 77
" "	Rec'd from the Education Society of the Parish of Trinity Church, per Rev. Dr. Anthon, - - - - - -	4 50
March 2.	Church offerings for the month of February, from St. Clement's Church, New-York, at the hands of their Rector, -	20 00
		$165 76
1836.	*General Disposable Fund.*	
Feb. 23.	Rec'd from two persons of Trinity Church, N. Y., in a note addressed to the Rev. Dr. Anthon, - - - - -	$13 00
1836.	*Education Disposable Fund.*	
Feb. 11.	Rec'd collection made in St. Mark's Ch., N. Y., per Rev. Dr. Creighton, - -	$42 00
" 23.	Rec'd from the Association of St. George's Church, Schenectady, per Rev. P. A. Proal, - - - - - -	16 87
" "	Rec'd from a Juvenile Association of said church, - - - - - -	1 77
" "	Rec'd from the Education Society of the Parish of Trinity Church, by the branch of St. John's Chapel, - - -	20 00
March 2.	Church offerings for the month of February, from St. Clement's Church, New-York, at the hands of their Rector, -	10 00
		$90 64

BENJAMIN M. BROWN, *Treasurer.*

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestan Episcopal Missionary Society, has received the following contributions since his report of the 24th February:—

Contributions in the parish of Christ Church, Hartford, Conn., through the hands of Henry Cary, Esq., Treasurer of the Foreign Committee, for Illinois, subject to the Bishop's order, $500 00—From the same church, for Domestic Missions, 12 50—From the same, one-half of $215 00, contributed without designation, the other half for the Foreign Committee, 107 50—"Monthly offerings of St. Thomas' Church," Taunton, Mass., for missions in the State of Indiana, for their Rector, the Rev. Samuel Hassard, 40 00—A part of the "offerings" of St. Mark's Church, Le Roy, N. Y., by the hands of the Secretary of the Domestic Committee, 7 50—One-half of 3 00, the "offerings" of the Sunday school of St. Mark's Church, Le Roy, N. Y., to be equally divided between the Greek and Green Bay Mission; for Green Bay, 1 50—From the Missionary Society of Trinity Church, Chatham, Conn., Auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, a donation for 1836, to be applied to Bishop Kemper's Mission, by the hands of Mr. Russell, 50 00.

Total amount, $719 00

JAMES SWORDS, *Treasurer.*

New-York, March 2, 1836.

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received by the hands of James Swords, Esq., Treasurer of the Domestic Committee:—

From the Rev. John O'Brien, Missionary at Monroe, Michigan, from the Missionary Association of that church, $25 00—From the Association for the Promotion of Christianity of St. George's Church, New-York, 16 87—From the Juvenile Association for the Promotion of Christianity of St. George's Church, Schenectady, 1 77.

Total amount, $43 64

From Mr. Thomas T. Hayes, Treasurer, Honesdale, Penn., by the hands of Mr. J. B. Walton, 8 34—By the hands of the Rev Dr. Cutler, of St. Ann's Church, Brooklyn, after the missionary sermon of the Secretary and General Agent, (Rev. Dr. Milnor,) and being the sum appropriated to missionary purposes for 1835, 1511 32; to be appropriated as follows: to the General Foreign Fund, 703 00; to China, 38 00; to Persia, 142 00; to Greece, 26 00; to Greece, collected by the Youth's Missionary Society of St. Ann's Church Sunday school No. 1, toward the education of two Greek girls at the mission school, Athens, under the superintendence of Mr. Hill, 224 64; the balance to be appropriated to domestic purposes, and has been paid over to the treasurer of that committee, 377 88.

Amount of the whole, $1185 62

This munificent benefaction is understood to be the fruit of a simple but efficient organization, and of monthly meetings for reading missionary intelligence, and for devotional exercises.

HENRY CARY, *Treasurer.*

New-York, March 2, 1836.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

To the Stereotype Fund.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of *Twenty-five Dollars* from Benjamin M. Brown, Esq., to constitute himself a Life Member of this Institution.

To the Disposable Fund.

From the "Dyburg Parish Bible, Prayer-book and Tract Society," Honesdale, Pa., a new auxiliary, $7 50, by the hands of Mr. J. R. Walton, their Treasurer.

From the "offerings of St. Clement's Church," for the month of February, $3 00.

From St. Ann's Church, Brooklyn, N. Y., being a collection made after a sermon by the Rev. B. C. Cutler, $164 60.

Amount of the whole, $200 10

The Society not having the means to supply the applications of our missionaries and others, but are in debt near $1600, donations and subscriptions will be thankfully received as above.

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

New-York, Feb. 22, 1836.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of *Two Dollars and Sixty two cents* from the "Dyburg Parish Bible Prayer-book and Tract Society," Honesdale, Penn., a new auxiliary to this institution, by the hands of Mr. J. R. Walton, Treasurer.

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, acknowledges the receipt of *Twenty-five Dollars* as a donation from the Female Sunday school Society of Moyamensing, Pa., through the hands of their Secretary, M. H. Havens, toward liquidating the present debt of this institution.

FLOYD SMITH, 46 Lumber-street.

March 1, 1836.

CHURCH OF THE EPIPHANY.

THE subscriber gratefully acknowledges the receipt of a bundle of clothing for the poor from Mrs. J. Winthrop—From "a Friend of the Mission Church," a variety of garments "for the poor children belonging to the Sunday school"—By Swords, Stanford & Co., from John H. Swift, Esq., for the poor, $5 00.

LOT JONES, 192 Allen-street.

March 2, 1836.

THIRD MISSION STATION.

THE subscriber, as City Missionary, gratefully acknowledge the receipt of $5 00 for the Poor, from John H. Swift, Esq.—From Mrs. C. D. Ambler, 5 00, being part of ten dollars left at P. E. Press, for the poor.

E. B. KELLOGG, 401 Hudson street.

New-York, March 2, 1836.

CALVARY CHURCH.

THE Vestry of Calvary Church thankfully acknowledge the following sums toward erecting their church:—

From Anson Blake, 2d donation, $25 00—Thos. Cooper, 25 00—Jacob Lorillard, 20 00—David Hadden, 10 00—David S. Jones, 10 00—John Ward, 10 00—Francis Tomes, 7 00—J. M. Catlin, 5 00—J. H. Swift, 5 00—Friend to Calvary, 6 00—Friend to the poor, 2 00.

Total amounts, $152 00

CHURCH OF THE NATIVITY.

THE subscriber gratefully acknowledges the receipt of the following donations for the relief of the poor:—

From Mrs. C. D. Ambler, $5 00—From a lady, 1 00—From St. Clement's Church, 5 00; all through the P. E. Press—$5 00 from John H. Swift, Esq., through Messrs. Swords, Stanford & Co.

Total amount, $16 00

W. F. WALKER, 287 Third-street.

March 3, 1836.

NOTICE.

THE subscriber acknowledges the receipt of $5 00 as a donation from the offerings of St. Clement's Church, New-York, for the month of February, 1836, for the Church of the Nativity, in answer to their appeal in last week's Churchman—$1 50 from a lady, for the colored congregation under Rev. Mr. Niles—$1 00 from a lady, for the Church of the Nativity.

Total amount, $7 50

LOUIS SHERMAN, at the P. E. Press.

March 3, 1836.

PRESS DEPOSITORY,

46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 3d, from the following persons, viz.

J. Robinson—H. Hallock—E. Christian, *with remit.*—Jos. Gill—S. Babcock—G. & J. Robinson, Liverpool—J. Sargent, *with remit.*—Rev. Geo. Adie, *with remit.*—A. E. Miller—Rev. T. Strong—Rev. A. C. Treadway—Postmaster, Wilmington—Arius Nye—Benj. R. Smith—Rt. Rev. Bishop Kemper.

Received by the Gen. Prot. Episc. S. S. Union.

St. Peter's Church, Morristown, N. J.—Rev. D. Burhans—D. Tillinghast, Esq.—Charles Stimpson, jun.—Belknap & Hamersley—Miss M. H. Haven, *with remit.*—Rev. Benjamin Hutchins, *with remit.*—J. Robinson.

FOR TEACHING.

A member of the Seminary, (Prot. Episc. Theol.,) who has had experience in teaching, wishes a situation either as lecturer in an established school, or as instructer in a private family, where he may be required to be occupied not more than two hours a day. Address A. J. through the Prot. Episc. Press.

March 2, 1836. 2w.

ST. PAUL'S SCHOOL, HOBOKEN, N. J.

THE Summer Term of this School will commence on the first Monday of May next ensuing. Parents desirous of entering their children, may apply at the School, between the hours of 9 and 3.

WILLIAM TRYON, *Principal.*

Hoboken, N. J., Feb. 20, 1836. 10w.

JUST PUBLISHED.

Contributions to the Ecclesiastical History of the United States of America. Consisting of a Narrative of Events containing the Rise and Progress of the Protestant Episcopal Church in Virginia. By the Rev. Francis L. Hawks, D. D., Rector of St. Thomas' Church, New-York. For sale at the Depository of the Prot. Episc. Press.

Abridged from Bishop Ken

It is more blessed to give than to receive.

More bless'd to give than to receive,
We taught by Heaven believe;
That copies Deity immense,
This springs from indigence.
To that the saint with zeal propends,
Which infinitely this transcends.

O happy riches, which o'erflow,
To all in want or wo,
Which have no wings to fly away,
But with the lib'ral stay;
Of friends and wealth the store provide
In heaven immensely multiplied.

Happy rich man! did he but know,
How riches to bestow,
Who trusts not in his plenteous stores,
Or idol wealth adores;
God's goodness who to copy strives,
And gains the blessings of both lives.

My God, we indigent below,
Have nothing to bestow;
Our all is from thy gracious throne,
We nought can style our own:
And when to thee we offerings bring,
The drops are of thy boundless spring.

But, oh! benignity divine;
When off'ring what is thine,
Thou dost as ours thy own accept,
For which rewards are kept.
We all our days receivers live,
Of what we to the Donor give.

A dying giver of God's own,
The living poor bemoan;
He advocates in heaven will find,
To plead for him combined;
Jesus' poor brethren will contend,
Who shall most show himself his friend.

Soon as by Heaven's appointment led,
Death shall approach his bed,
His guardian will to the happy sphere
Traject his death is near;
And ere one minute drops, the news
O'er happy Hades will diffuse.

The poor who bliss before had gained,
Whom he in life sustained,
At the trajected thought will meet,
And falling at God's feet,
With ardor for him intercede,
And for joys super-effluent plead.

The hungry will recall his bread,
On which they daily fed,
The thirsty, the refreshing bowls
With which he cheered their souls;
The stranger wand'ring in the street,
His free, his hospitable treat.

The naked, clothes which them secured
From cold they had endured;
The sick the visits they received,
And how by them relieved,
The pris'ners helps and succors kind,
He showed them when in chains confined.

The debtors how their debts he paid,
By losses when decayed,
The Christians, slaves to *pagans* sold,
Whom he redeem'd with gold;
Widows and fatherless supplied
By him, when by the world denied.

His foes for whom Christ-like he pray'd,
And good for ill repaid,
Damned souls to whom he warnings gave
And tried all means to save;
Shall, self-confused, before the throne
His charities to either own.

The guardians whom Heaven design'd to send
The happy poor to tend,
Devoutly will the same declare,
Enforcing all their prayer;
And his own angel will recount
Vast sums to which his alms amount.

Bless'd Jesus solemnly will own
Love to his brethren shown;
And guardians of the poor he fed
Despatched to his death-bed,
His beatific flight will aid,
With an angelic cavalcade.

Jesus the Judge will at his right
Allot him mansions bright;
Among the bless'd with a high place,
His bounteous lover grace:
Heaven shall in him the truth attest,
To give, than to receive more blest.

May I to Jesus' brethren spare,
In all his gifts a share,
And not defer till I go hence,
My portion to dispense.
A death-bed alms extorted seems,—
A life of alms God most esteems.

AN EXAMPLE OF ACTIVE BENEVOLENCE.

Among the works of Archbishop Tillotson is a sermon which he preached in 1681, when Dean of Canterbury, on the death of the Rev. Thomas Gouge. His character and life may still be contemplated with advantage, as an example of practical and wide benevolence, one of the great objects which it is the design of our journal to accomplish.

Mr. Gouge was born in 1605, educated at Eaton and Cambridge, and settled in a parish in London in 1638, in which he remained for twenty-four years. Beside the common duties of a pastor, in preaching, visiting the sick, and helping the poor, he was present *every morning* in the church, to instruct such as would meet for the purpose. These were generally the more aged poor; and to encourage their attendance he occasionally distributed money among them. Those who were able to work he supplied with materials, such as flax and hemp for spinning, and bought that which they spun. By this means he reclaimed many from begging to an industrious life. "In his charity," said Tillotson, "he left far behind him all that ever I knew, and had a singular sagacity and prudence in devising the most effectual ways of doing good, and in managing and disposing his charity to the best purposes and the greatest extent, always, if it were possible, making it serve some end of piety and religion; as the instruction of poor children in the principles of religion, and furnishing grown persons who were ignorant with the Bible and other good books; strictly obliging those to whom he gave them to a diligent reading of them, and when he had opportunity exacting of them an account how they had profited by them."

Mr. Gouge had a patrimony to support his constant acts of benevolence, and for the last nine or ten years of his life, he applied it almost wholly to benefit the needy in Wales. He had two principal designs—one to teach poor children to read and write, and to know the principles of religion; the other to furnish adults with the Bible and other books of piety. He had several publications translated into Welsh, and printed, which he sent in large numbers to the chief towns in Wales, to be sold at low prices, or given to those who could not buy. For these two purposes he obtained assistance from other persons, but constantly contributed two-thirds of his own income. By these means there were annually educated eight hundred, and sometimes a thousand poor children, and several towns in Wales were induced by the example to establish schools at their own expense, which they placed under Mr. Gouge's care.

The largest and most important of his charities in books was the printing of a new edition of the Bible and the English liturgy in Welsh. Of the eight thousand copies published, he distributed one thousand to the poor, and sold the remainder at a lower price than had ever been known.

His time and care were so much given to these works of benevolence, that he never seemed to know of, or take any interest in, the great public occurrences by which his times were distinguished. His zeal made all his efforts easy, and the prosecution of them was his constant happiness. "He would rise early and sit up late, and continued the same diligence and industry to the last, though he was in the seventy-seventh year of his age. And that he might manage the distribution of this great charity with his own hands and see the good effect of it with his own eyes, he always once, but usually twice a year, at his own charge, travelled over a great part of Wales—none of the best countries to travel in—but, for the love of God and men, he endured all that, together with the extremity of heat and cold, which, in their seasons, are both very great there, not only with patience but with pleasure; so that, all things considered, there have not, since the primitive times of Christianity, been many among the sons of men, to whom that glorious character of the Son of God might be better applied, that *he went about doing good.*"

For several years before he died, he catechised and counselled the children of the hospital of Christ Church, in London. In allusion to Wales and this hospital, he used to say that he had two livings which he would not exchange for two of the greatest in England.—*S S. Journal.*

Abridged from the British Magazine.

THE DARK AGES.

It might, I think, be shown that there were a good many persons in those ages not so destitute of all that is now called learning as some have asserted, and many without much inquiry believe. I might ask, how does it happen that the classics, and the older works on art or science, now exist? and I might, with still greater force, (but obviously with intolerable prolixity,) appeal to the works of writers of those ages to show that they knew the meaning of that which, no one can deny, they preserved and multiplied. But this is not to our present purpose; and the proper answer is, that they were brought up with views respecting profane learning which it is necessary for us to understand before we form our judgment of the men; and, as I have never seen these views clearly stated, I will take leave to say a few words about them.

"Quid ergo Athenis et Hierosolymis? quid Academiæ et Ecclesiæ? quid hæreticis et Christianis? Nostra institutio de porticu Salomonis est: qui et ipse tradiderat, Dominum in simplicitate cordis esse quærendum. Viderint qui Stoicum, et Platonicum, et Dialecticum Christianismum protulerunt. Nobis curiositate opus non est, post Christum Jesum, nec inquisitione, post evangelium. Cum credimus, nihil desideramus ultra credere. Hoc enim prius credimus, non esse, quod ultra credere debemus."* These are not the words of a monk of the tenth century, but of a priest of the second; and how far it might have been better or worse if the Christian Church had maintained, and acted on the feeling which they express, this is not the place to discuss. In point of fact, the rigor of the law here laid down was much softened,—or perhaps I should say that an excuse was soon provided for those who were enamored of profane learning. They were not to go down to Egypt for help. Undoubtedly; but they might spoil the Egyptians, and bring that silver and gold which, wherever they may be found, are the Lord's, into the camp of his people. They were not to contract alliances with the Heathen. Certainly not; but if, in the course of war, they should see among the spoil a beautiful captive, it was lawful to bring her home; and, when her head had been shaved, and her nails pared, to take her to wife.

It must be observed, however, that this excuse would scarcely serve—indeed, strictly speaking, it could not be admitted at all—for reading heathen works of fiction. The Midianitish captive might have beauty, and might be loved, if she assumed the form of philosophy or history, art or science. Truth, wherever found, is truth and beauty; but when the captive appeared in the meretricious form of poetry, and that, too, poetry about false gods—or, more plainly, nonsense about nonentities—or even, coarsely as they would have expressed it, lies about devils—when this was the case they thought that the less Christians had to do with it the better. Besides this, they thought that Virgil and Horace (to say nothing of some others) spoke of things whereof it is a shame to speak—things which children should not be taught, and which it were better that Christian men should not know. This was their feeling and conviction; and on this they acted. It was not, as modern conceit loves to talk, that they were ignorant that such books existed, or that they were men so destitute of brains and passions as not to admire the language in which the heathen poets described, and the images in which they personified, ambition, rage, lust, intemperance, and a variety of other things quite contrary to the rules of St. Benedict and St. Chrodegang. I grant that they had not that extravagant and factitious admiration for the poets of antiquity, which they probably would have had if they had been brought up to read them before they could understand them, and to admire them as a necessary matter of taste, before they could form any intellectual or moral estimate of them; they thought too that there were worse things in the world than false quantities, and preferred running the risk of them to some other risks which they apprehended; but yet there are instances enough of the classics (even the poets) being taught in schools, and read by individuals; and it cannot be doubted that they might have been, and would have been, read by more, but for the prevalence of that feeling which I have described; and which, notwithstanding these exceptions, was very general. Modern, and, as it is supposed, more enlightened, views of education, have decided that this was all wrong; but let us not set down what was at most an error of judgment, as mere stupidity, and a proof of total barbarism. If the modern ecclesiastic should ever meet with a crop-eared monk of the tenth century, he may, if he pleases, laugh at him for not having read Virgil; but if he should himself be led to confess that, though a priest of Christ's Catholic Church, and nourished in the languages of Greece and Rome till they were almost as familiar to him as his own, he had never read a single page of Chrysostom or Basil, of Augustine or Jerome, of Ambrose or Hilary—if he should confess this, I am of opinion that the poor monk would cross himself, and make off without looking behind him.

So different are the feelings of men, and I doubt whether it is possible for any man, in the present day, to form a complete idea of the state of feeling on this subject which existed for many centuries; but it is very desirable that it should be understood, and perhaps it may be illustrated by a few extracts from writers of different periods.

Our countryman, Alcwin, was probably born about the year 735, devoted to the Church as soon as he was weaned, and brought up in it. His biographer, who was his contemporary, or within a few years of him, tells us that, when a child, he frequented the daily services of the Church, but was apt to neglect those which were performed in the night. When he was about eleven years old, it happened that a lay-brother who inhabited a cell belonging to the monastery, was one day, by some accident, deprived of his usual companions, and petitioned the schoolmaster of the monastery that one of the boys might come up and sleep there that night; being, perhaps, afraid to pass the hours of darkness alone. Alcwin was sent, and they retired to rest; and when, about cock-crowing, they were waked by the signal for service, the rustic monk only turned in bed, and went to sleep again. Not so Alcwin; who soon perceived, with horror and astonishment, that the room was full of demons. They surrounded the bed of the sleeping rustic, and cried "You sleep well, brother!" He woke immediately, and they repeated their salutation. "Why," they added, "do you alone lie snoring here, while all your brethren are watching in the church?" Quid multa? says the historian; and indeed every body may guess what ensued—they gave him an awful drubbing, which, we are told, was not only very beneficial to him, but was matter of warning and rejoicing (cautelam et canticum) to others. In the mean time, poor Alcwin, as he afterward related, lay trembling, under the persuasion that his turn would come next; and said in his inmost heart, "O Lord Jesus, if thou wilt deliver me from their bloody hands, and afterward I am negligent of the vigils of thy Church, and of the service of lauds, and continue to love Virgil more than the melody of the Psalms, then may I undergo such correction; only I earnestly pray that thou wouldest now deliver me." Alcwin escaped; but in order to impress it on his memory, his biographer says he was subjected to some further alarm. The demons, having finished the castigation of his companion, looked about them, and found the boy completely covered up in his bed-clothes, panting and almost senseless. "Who is the other that sleeps in the house?" said the chief of the demons. "The boy, Alcwin, is hidden in that bed," replied the others. Finding that he was discovered, his suppressed grief and horror burst forth in tears and screaming. His persecutors being restrained from executing all that their cruelty would have desired, began to consult together. An unfortunate hiatus in the MS. prevents us from knowing all that they said; but it appears that they came to a resolution not to beat him, but to turn up the clothes at the bottom of the bed and cut his corns, by way of making him remember his promise. Already were the clothes thrown back, when Alcwin jumped up, crossed himself, and sung the twelfth Psalm with all his might: the demons vanished, and he and his companion set off to the church for safety. Some readers will perhaps doubt whether *all* the monks were in the church during this scene; but, without arguing on the demonology of the story, I quote it to show the nature of the sin which lay on the child's conscience, when he thought that he was in the hands of devils. He was, as his biographer had before said, even at that early age, "Virgilii amplius quam Psalmorum amator;" but he received a lesson which he never forgot. Speaking of him in after-life, and when he had become celebrated as a teacher, his biographer says, "This man of God had, when he was young, read the books of the ancient philosophers, and the lies of Virgil, which he did not wish now to hear, or desire that his disciples should read. 'The sacred poets,' said he, 'are sufficient for you, and there is no reason why you should be polluted with the impure eloquence of Virgil's language.' Which precept, old Sigulphus endeavored secretly to disobey, and for so doing he was afterward publicly brought to shame. For, calling his sons, Adalbert and Aldric, whom he was then bringing up, he ordered them to read Virgil with him in the most secret manner, forbidding them to let any one know of it, lest it should come to the knowledge of Father Alcwin. Alcwin, however, calling him to him in his usual manner, said, 'Where do you come from, *Virgiliane?* and why have you begun and designed, contrary to my will and advice, and even without my knowledge, to read Virgil?' Sigulphus, throwing himself at his feet, and having confessed that he had acted most foolishly, humbly did penance; which satisfaction the indulgent father, after rebuking him, kindly received, admonishing him not to do so any more. The worthy man of God, Aldric, who is still alive and an abbot, declares that neither he nor Adalbert had divulged the matter to any one; but had, all the time, as they were directed, kept it secret from every body."

Passing over about a century, we are told by the biographer of Odo, Abbot of Clugni, (who lived until 942,) that he was so seduced by the love of knowledge, that he was led to employ himself with the vanities of the poets, and resolved to read the works of Virgil regularly through. On the following night, however, he saw in a dream a large vase, of marvellous external beauty, but filled with innumerable serpents, who, springing forth, twined about him, but without doing him any injury. The holy man, waking, and prudently considering the vision, took the serpents to mean the figments of the poets, and the vase to represent Virgil's book, which was painted outwardly with worldly eloquence, but internally defiled with the vanity of impure meaning. From thenceforward, renouncing Virgil and his pomps, and keeping the poets out of his chamber, he sought his nourishment from the sacred writings.

After another century—that is, about the middle of the eleventh—we find Petrus Damianus blaming those monks "who go after the common herd of grammarians, (grammaticorum vulgus,) who leaving spiritual studies, covet to learn the vanities of earthly science; that is, making light of the rule of St. Benedict, they love to give themselves up to the rules of Donatus;" and very near the same time, one Archbishop Lanfranc wrote to Domnaldus, "You have sent me some questions respecting secular literature for solution; but it is unbecoming the Episcopal function to be occupied in such studies. Formerly, I spent the days of my youth in such things; but on taking the pastoral office I determined to renounce them." His contemporary, Geronius, abbot at Centule, was (his biographer tells us) in his youth accustomed to read the heathen poets; and had nearly fallen into the error of practising what he read.

I might go on with extracts of this kind until we should come again to De Rancé; but I am afraid that the reader may think that I have already cited more testimonies than enough on this point. Should there, however, be any thing like tautology in them, I beg him to remember that my object in bringing them forward is to describe and illustrate a feeling which existed very generally in the Christian Church before, and through, and after, the Dark Ages. That there were, even in those days, reading men, I hope to show; and that they did not give the first place to classical or scientific learning I allow, though I cannot admit that it was from pure ignorance of the sources of information; and the question naturally arises—What did they read? This inquiry I hope to pursue, and to begin by showing that there were some persons, at least—perhaps a good many—who read the Bible.

From Report of Society for Propagating the Gospel.

VISIT OF BISHOP INGLIS TO THE SOUTH-EASTERN SHORE OF NOVA-SCOTIA.

(*Concluded from p.* 1032.)

Monday, Aug. 25. We weighed anchor at daylight, but soon ran into so dense a fog that our pilot lost all his landmarks; and we should have been compelled to stand out to sea, had we not fallen in with a fishing-boat just from Sheet Harbor, whose owner was readily engaged to take our vessel into that place (named from a white rock at its entrance, which appears like a sheet spread out or drying.) We were aware that there were but few in this harbor who could be regarded as real members of the Church; but I could not reconcile it to myself to pass these few unnoticed. Most of the families here originally belonged to our communion, but they were cut off from intercourse with the Church; and as Presbyterian ministers have occasionally but regularly visited them through a long course of years, it cannot be matter of surprise that people so situated should have left us; if, indeed, it may not be more correct to say, that, from their peculiar and unhappy situation, they have been left and neglected by us. A neat chapel has been erected in a beautiful situation, and it was considered as a matter of course that I should occupy it; all, of every denomination, having contributed to its erection. This I refused, until I could see the deacons, and explain to them that my object was to instruct the few members of my own communion, in the nature and obligations of a rite, unknown to Presbyterians; and I did not choose to do this in a place of worship which was considered the property of Presbyterians, without their cordial acquiescence, after they were fully apprised of my intention. They relieved me from every scruple, by assuring me that every inhabitant who could receive notice would rejoice to join in our service. A respectable congregation was soon collected; and I endeavored to do my duty, by explaining, at some length, in a conciliatory manner, the scriptural authority, the primitive usage, and the unbroken continuation in the Church, of the apostolic rite of confirmation. Eight persons were confirmed, whom I earnestly addressed upon the special necessity for their adorning their profession, in the midst of others who were not of us. It is due to this people, however, to state, that they are very attentive to the observation of the sabbath, and to their religious and moral duties. As the visits of a minister are not frequent, they esteem it a privilege to have the Liturgy and a sermon, selected by the Archdeacon, regularly read on the Lord's day, in the meeting-house, by the Society's venerable reader in this place, upon which occasions the congregation is generally numerous. It was, therefore, no matter of surprise that our Psalms were well sung by the united voices of a large proportion of those who were assembled on this day. We returned to our vessel in the evening; but there was no wind, and we could not move. Mr. Stevenson read prayers in the house of a Presbyterian near our vessel, who was unwell, and requested his attendance.

Tuesday, Aug. 26. Fair wind and weather enabled us to sail out of Sheet Harbor early in the morning, but our progress toward Beaver Harbor was not rapid; our passage through many islands, however, was very beautiful, as we were on the margin of the Bay of Islands, lying between Beaver Harbor and Mary Joseph, a distance of fifteen miles, in which there are no less than one hundred and forty islands. We anchored in Beaver Harbor in the middle of the day. It is like a beautiful little mill-pond, secure from every wind. Only five families reside here; but these are close to each other, and live as Christian neighbors. All were collected for an evening service in a dwelling-house; and a few joined them from a settlement at Salmon River, three miles distant; to which Mr. Stevenson had proceeded, and far beyond it, to give necessary notices. Our congregation consisted of fifty, of whom twelve were confirmed, and I delivered two addresses; Mr. Stevenson, as usual, had baptisms. We were exceedingly pleased with every thing at this place, which appears to be as happy as any we have seen. A Sunday school is established here by a pious female, whom we encouraged; and I urged the duty of Sunday reading for the benefit of this little settlement; and I trust my recommendation will not be disregarded.

Wednesday, Aug. 27. We had now to visit three settlements, the approach to which is through the Bay of Islands; and the channel often is so narrow and intricate, that our pilot acknowledged his inability to take the vessel through. A respectable inhabitant of Beaver Harbor relieved us from this embarrassment by volunteering his assistance, although he was in the midst of his hay-harvest. We set out, however, in our boat, as the weather was fine, and left him to bring the vessel as soon as the wind should permit. We proceeded five miles, by a shorter route than the vessel could take, to Nekum Quoddy, where seventy hearers were assembled for us in a dwelling-house: of these, twenty were confirmed, and nine received the Lord's supper. I twice addressed them. Our vessel was now waiting for us at a distance of two miles. We were soon on board, and she conveyed us to Nekum Cough, or Cugh, four miles. Here she dropped us, and proceeded about two miles to a safe anchorage. We had service at Nekum Cough at eight in the evening; but there had been some failure in the notice, and only thirty persons were assembled, of whom only five were confirmed. We had not been so disappointed in our whole voyage; but it would be unreasonable to expect unvarying comfort and encouragement. A young man, who had given his name as a candidate for confirmation, but had taken some alarm, omitted to come forward. Upon a call from Mr. Stevenson, he spoke aloud, and said, we required engagements which no man could perform. I thought the unexpected objection called upon me for a reply that might at least save others from being misled. Still he kept back, but those who were confirmed exhibited very serious and proper feelings. It was too late when we returned to our vessel.

Thursday, Aug. 28. Service was intended for ten o'clock this morning at Nekum Sichem, or, as it is pronounced, Sekum, about two miles from our vessel; but the rain was so violent that we were obliged to postpone it until three in the afternoon, when the weather was, happily, more favorable. More than fifty persons were then assembled in a very humble dwelling, and among them were several of those who were with us last evening. We proceeded to them in our boat. I addressed them three times. Thirteen were confirmed; and among these we were rejoiced to observe the young man who, on the preceding evening, had so improperly proclaimed his erroneous opinion. He now came forward, apparently with corrected opinions and improved feeling: his wife was confirmed with him. Five received the Lord's supper with much devotion. We returned to our vessel, much more gratified than when we left Nekum Cough. The population in Nekum Sichem, though not numerous, is composed entirely of persons who are zealous in professing adherence to the Church, but they are less zealous in their endeavors to adorn their profession. They are certainly to be pitied for their poverty, and for the effect of their remote situation, in depriving them of instruction from their Church. I endeavored to adapt my address to their particular case. They seemed to listen with serious attention; and I can only pray for their advancement in grace and godliness. I have seldom seen a people more in want of instruction; but I think they would receive it gladly, and profit by it. They are most clearly subjects for benevolent assistance, and may yet be made ornaments to their Church, through the blessing from above upon faithful endeavors to lead them in the way of godliness.

Friday, Aug. 29. The weather was fine, but the wind was against us. Having now finished our visit on the eastern part of our route, we turned toward Jeddore, and were under sail soon after daylight. We landed the kind friend, who had been our pilot from Beaver Harbor through dangerous passages, with many thanks, and proceeded on our homeward way; but at sunset we had not advanced more than twenty miles. In the evening we spoke a vessel from Halifax, and were made very uneasy by learning that the cholera was spreading fast in Halifax, where, until now, that fatal scourge had been unknown.

Saturday, Aug. 30. A very foggy morning, with little wind. We stood in for the shore, and made a ledge of rocks on a little island, when we were within two or three hundred yards of them. We were surprised to find, notwithstanding the innumerable similar ledges and islands on this coast, our pilot instantly recognised these as being close to Little Harbor, where our vessel had been left when we visited Clam Harbor; accordingly, in spite of a very thick fog, he shaped his course for Jeddore, and ran within its ledges. We found also that we had gained twenty miles by remaining at sea during the night. As the day advanced the fog was dispersed, when our pilot's accuracy was proved. We spoke several fishing boats from neighboring harbors and inlets; and gave them notice for service at Jeddore, where we anchored in the afternoon, about fifty miles from Nekum Sekum. The sailors caught abundance of fine fish during the calm of the day. Before the anchor was down a boat came alongside, earnestly inquiring for medical assistance, and the services of Mr. Stevenson, for a very interesting young woman, who was supposed to be dying. She received both, and both seemed to be blessed. Mr. Stevenson proceeded up the harbor seven miles, to the place where we were to have our service; and from thence, after dark, two miles through the wood, to Musquedoboit Harbor, by a path so difficult that he and his guide were sometimes obliged to crawl on their hands and knees; and in such darkness, that they were obliged to keep up their communication with each other by constant calls. They were often wet to their knees; and could not venture to return that night, having oftentimes lost the path in going.

Sunday, Aug. 31. Unhappily the morning was rainy. We had to proceed seven miles, in an open boat, for service at ten o'clock, and arrived in good season. Here we found an unfinished dwelling-house, whose want of partitions was very convenient for our purpose. Mr. Stevenson rejoined us; and we were gratified to meet one hundred persons, whom the weather had not discouraged. These I addressed once at some length, and twice more briefly. Finding difficulties occurring to those who brought children for baptism, from objections of dissenters, which prevented at first their obtaining sponsors, I enlarged upon the reasonableness and propriety of this order of the Church, and its use, when seriously regarded, as she intends, and charitably supposes. My plain statement had its effect, as sponsors now came forward. Forty-five persons were confirmed, and twelve received the Lord's supper; one of whom was more than ninety years old. Measures were adopted for the first steps toward building a little church in this neighborhood; and we had every reason to be well satisfied with all we saw of the members of our communion in this place, where some wild opinions have been maintained, without shaking their steadfastness. I encouraged them to continuance in pure faith and holiness, and recommended their assembling together on the Lord's day for reading. Our arrangements had been made for an afternoon service at Musquedoboit Harbor; but the path I have described was represented as being so much worse, in consequence of the rain, that I was dissuaded from attempting it, especially as I was assured no congregation would be assembled there on so unfavorable a day. I therefore returned reluctantly to my vessel, where, as usual, our exemplary sailors attended reading and prayers in the evening, while Mr. Stevenson and my son were usefully engaged by the sick on shore.

Several of our pious friends from Clam Harbor attended our morning service this day, some of whom came seven or eight miles by land, through a wretched path, and others double that distance by water, that they might meet us once more. Here I may also mention the zeal of two young men, who, being ready to sail from Owl's Head, in a little vessel, for the Gulf of St. Lawrence, kept close to us, sailed when we sailed, and anchored when we anchored, solely for the purpose of attending our services in six different harbors, after being with us at Ship Harbor and Owl's Head. The principal families at these two places (which consist of many members) are closely allied by marriages; and branches of them are spread through Clam Harbor, Shoal Bay, Pope's Harbor, and several other places. They can easily be traced by their sound principles, superior intelligence, respectable character, and consequent exemplary consistency of conduct, all of which are such as would make them creditable to the Church in any part of the world.

Monday, Sept. 1. All our arrangements were embarrassed by a complete calm, which prevented our vessel from moving to the mouth of Musquedoboit Harbor, from whence we intended to proceed ten miles, by boat, to the place of service. Nothing, therefore, remained for us but to proceed seven miles, by boat, to the place where our service was performed the day before, and from thence two miles by the path I have described. The day was fine, and we were not inclined to think of difficulties. We then had to proceed two miles by water, in a wretched little boat, with thirteen of our congregation, who brought her gunwales to the water. We thus reached the head of the navigation, and then a beautiful walk by the side of a very fine river, for half a mile, brought us to the school-house, where we were expected. About seventy persons met us, of whom thirteen were confirmed; but we had the mortification to find that twenty-nine candidates for confirmation, all belonging to the different branches of one family, and residing at some distance, had not received notice of the service. The Kirk of Scotland has many members in this neighborhood, some of whom met us, and, like the rest of our hearers, listened with great attention. I addressed them generally before, and the confirmed particularly *after*, the administration of the ordinance; and these I earnestly exhorted to exhibit its value, by their steady faith and exemplary holiness. On our return, I landed to visit and pray with a venerable Lutheran, now in the hundredth year of his age, and in possession of clear memory. He was in his fifteenth year when he left Germany, with some of the first settlers at Halifax, in the year 1749, and gave us an interesting account of the appearance of the harbor, before a tree was cut upon its shores. His father was a Lutheran minister, who then came to this country, and this son had the advantage of receiving his education at a high-school in one of the cities of Germany, and retains the Latin and Greek which he then acquired. He is pious, and full of faithful resignation; duly thankful for his freedom from suffering in the protracted stage of his pilgrimage; and, resting all his hope on the only sure foundation, is looking with Christian watchfulness and humble confidence for the call to his heavenly home. We had great pleasure in offering the consolations of the Church to this venerable member of a sister communion; and as all his family and neighbors were gathered round us, we hope they derived benefit from our prayers and exhortations. We had no time for rest or refreshment, but hurried back in our overladen punt, and then pushed rapidly across our forest path to our own boat, in which, by great exertions of our men, we reached our vessel before eight o'clock; thus completing the objects of our voyage, having visited more places and performed more services than we expected when we left Halifax, all of which we endeavored to acknowledge with grateful hearts to Him, without whose blessing all our labor would be vain.

A vessel from Halifax confirmed the former report of the spread of cholera, and increased our anxious wish to be there. Our vessel, however, could not be moved until the morning of—

Tuesday, Sept. 2; when, with some difficulty, we got out of the harbor of Jeddore, and, favored by light airs, reached the mouth of the eastern passage of the harbor of Halifax (thirty-six miles) at sunset. Here the wind failed us entirely, and we took to our boat for the last time, and landed safely, after a row of seven miles. The town was like a desert,—not a person was in the streets at this early hour in the evening; and we approached our home with apprehension for its inmates. I had the mortification to find that several of my own family were unwell, and my wife had been alarmingly ill from the time of my sailing from Halifax. No entreaties from her physician, although he told her that her life was greatly endangered by her remaining in town, could induce her to move until my return.

I must not conclude this report without a recapitulation of the work which we were enabled to perform, and a repetition of our earnest prayers that it may not have been in vain; to which we beg the prayers of the Society may be added.

We visited twenty separate harbors, and had twenty-two separate services. Nineteen confirmations were held, at which five hundred and seventy persons were confirmed. I delivered thirty-nine sermons or addresses, and administered the Lord's supper to one hundred and ninety communicants. The assistance of Mr. Stevenson was invaluable, and his zeal and labors worthy of the warmest praise. He enters with his whole heart into his work, and has unusual qualifications for the most beneficial performance of it.

I cannot doubt that the Society will be anxious to do whatever may be possible for the benefit of a people so richly deserving of their benevolent care, as those whom we have now visited. For the present, much might be effected if a faithful and competent visiting missionary were appointed for this coast, having Ship Harbor and its neighboring settlements for his chief stations. His labors would be greatly assisted if a vessel of only forty or fifty tons could be borne on the dock-yard establishment, and aid him during the summer months, without which he could hardly make, and certainly could not keep, appointments along a wonderfully indented coast, extending more than one hundred and fifty miles in a direct line, and without roads. I would request only 25*l.* each for the proposed churches at Pope's Harbor and Jeddore, and earnestly entreat the most favorable consideration of the Society for their aged readers,—Jamieson, near Guysborough, and Jackson, at Sheet Harbor; and their equally aged schoolmaster, Campbell, at Country Harbor.

ONDERDONK ON REGENERATION.
Just received from Philadelphia, a fresh supply of Onderdonk on Regeneration, and for sale at the P. E. Press.

PROTESTANT EPISCOPAL PRESS, PRINT.

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* What then is due to Athens and Jerusalem? What to the Academy and the Church? What to heretics and Christians? Our discipline is from the porch of Solomon who teaches us to seek the Lord in simplicity of heart. Let them see to it who have preferred Xeno, and Plato, and Aristotle. We who follow the Gospel of Jesus Christ need not be entangled in the refinements and subtleties of profane learning. We are content with our faith: for when we believe this there is nothing further which we need believe.—Ed. Churchman.